DOCUMENT RESUME

ED 076 303 24 RC 007 014

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TITLE	Many Voices Speak. A State-of-the-Art Paper on Curriculum Development for Occupational Education of Indians.
INSTITUTION	Northwest Regional Educational Lab., Portland, Oreg.
SPONS AGENCY	National Inst. of Education (DHEW), Washington, D.C.
PUB DATE	Jun 73
GRANT	OEG-0-72-4464
NOTE	231p.
EDRS PRICE	MF-$0.65 HC-$9.87
DESCRIPTORS	*American Indians; Curriculum; *Education; Information Sources; Nonreservation American Indians; *Occupations; Participant Involvement; *Policy Formation; Program Descriptions; *Resource Materials; Skills
IDENTIFIERS	Northwest Indian Council on Education

ABSTRACT

The Northwest Regional Educational Laboratory provided technical assistance to the Northwest Indian Council on Education for a study of curriculum development for Indian occupational education. The purpose of the study was twofold: (1) to provide policy suggestions for the consideration of the curriculum center; and (2) to summarize curriculum development and occupational education as it applies to Indians. This report was divided into 6 major sections. The first 3 sections presented a variety of statements which represented the diversity and breadth of the existing knowledge base. An attempt was made to present the many voices of Native Americans for education, curriculum development, and policy participation. Following the "Many Voices Speak" sections, educational programs available to Indians were described. Resources were presented (e.g., literature, organizations, audio-visual) for concerned Indians and non-Indians. Recommendations suggested a series of workshops to review the content of this study. (FF)

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MANY VOICES SPEAK

A State-of-the-Art Paper on Curriculum Development for Occupational Education of Indians

Grant No. OEG-0-72-4464

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The Northwest Indian Council on Education

May 1973

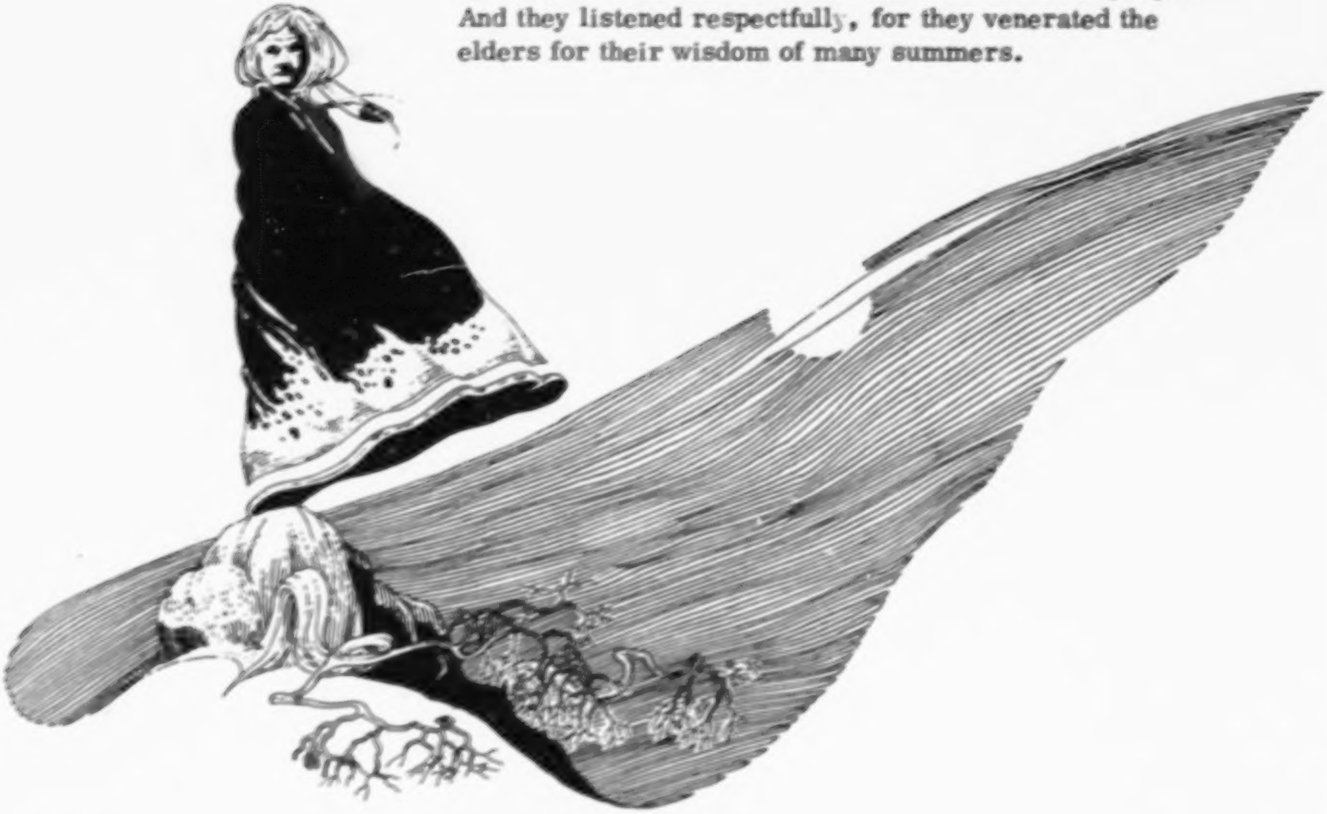
Published by the Northwest Regional Educational Laboratory, a private nonprofit corporation supported in part as a regional educational laboratory by funds from the National Institute of Education, Department of Health, Education, and Welfare. The opinions expressed in this publication do not necessarily reflect the position or policy of the U. S. Office of Education, and no official endorsement by the U. S. Office of Education should be inferred.

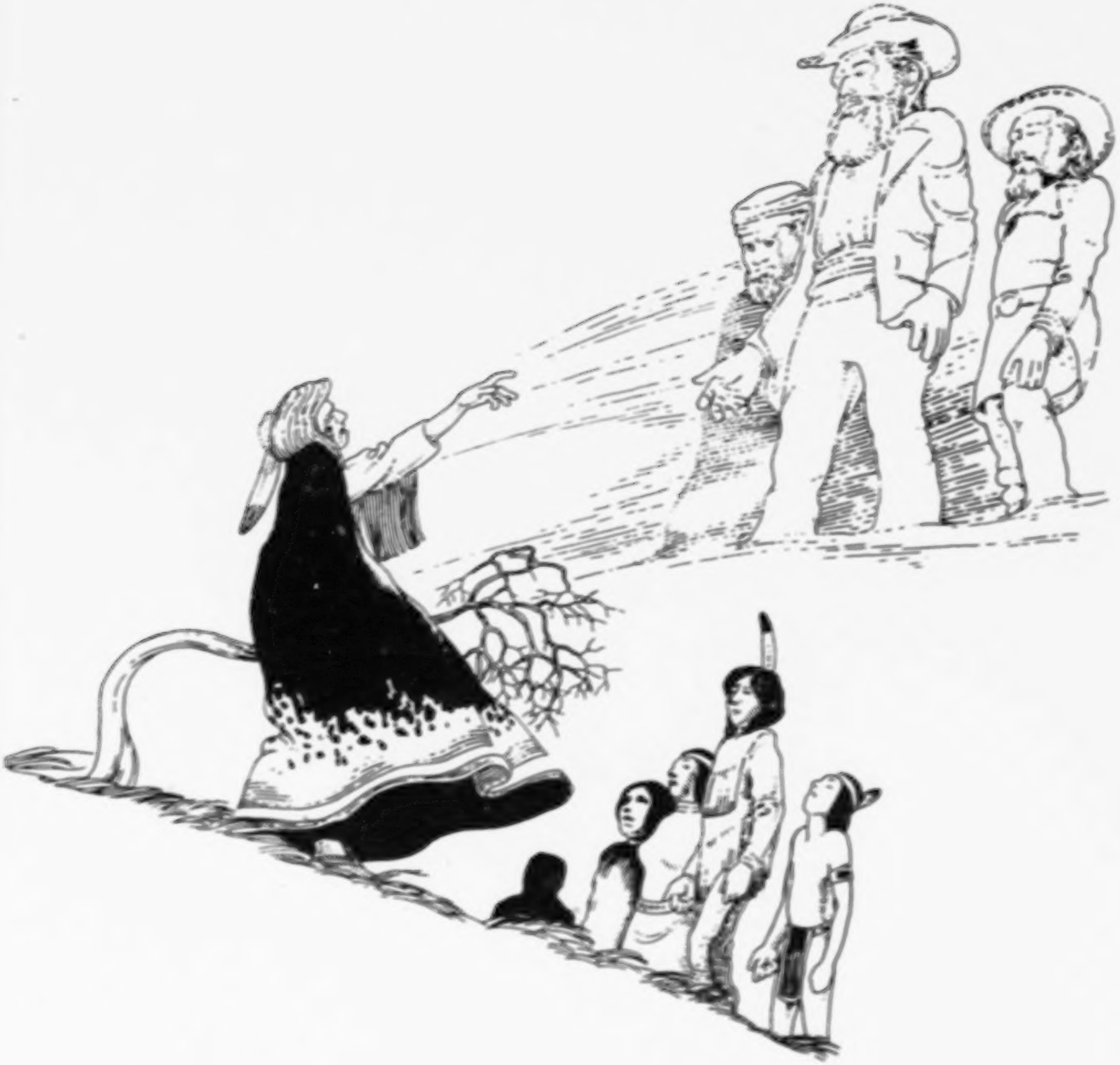
Submitted to:
Office of Education
Department of Health, Education and Welfare

RC007014

The Prophecy

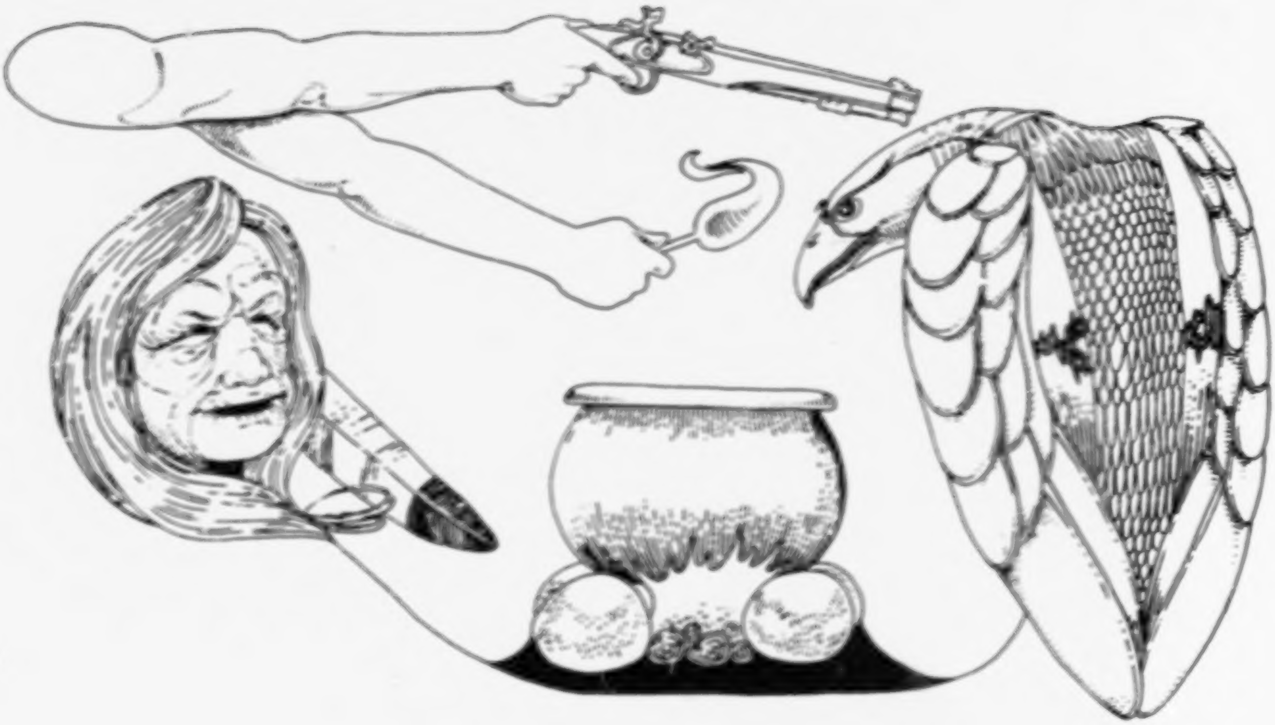
An old man dreamt a wondrous dream. So moved was he by these visions that he described them to all his people. And they listened respectfully, for they venerated the elders for their wisdom of many summers.





"By and by, so my dream has told me, strange men from distant lands will come," the old warrior said. "They will be of different skin and their faces will have hair upon them and strange their garments shall be. So my dreams have told me."

And the people were impressed.

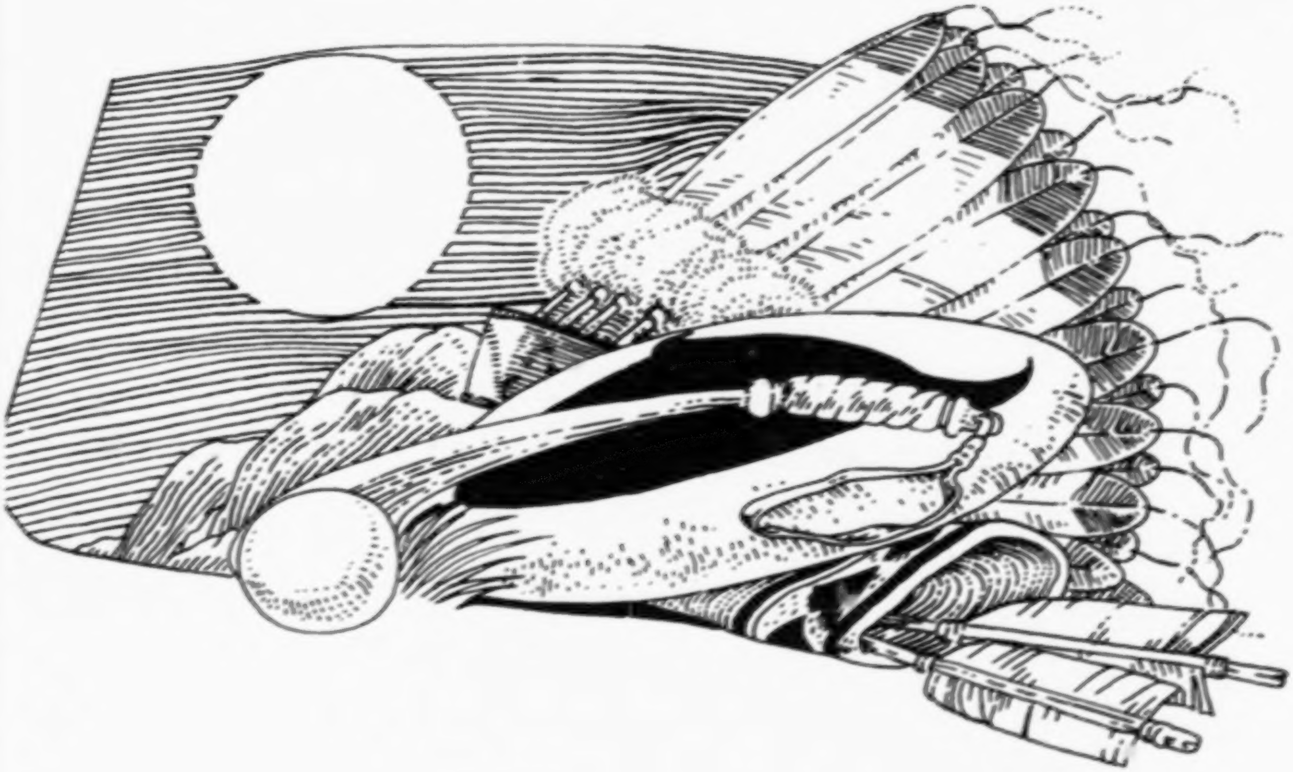


"And when these people come, by and by, strange and wondrous gifts will they bear. A magic wand that will slay game or an enemy just by the pointing of it. Magic kindle wood that will burn by itself. No longer to spend long whiles with rock and flint and tinder. Wonderful metal pots for cooking will they bring. No more the stone vessels so heavy and awkward. But most wondrous and terrible of all, they will by and by mount great metal birds and be carried through the air. "

"Thus was my vision. And it will come to pass, by and by."

And the people rejoiced, for it was good news.

And by and by, lo' it came to pass.



Gary Davis
Based on: "The Coming of the White People," which appears in Indian Legends of the Pacific Northwest by Ella E. Clark (Berkeley: University of California Press) 1953.

PREFACE

During recent years there has occurred a resurgence of interest in the activities of and problems faced by American Indians. Many voices have spoken on behalf of the Native American. Such concern has eminated from a variety of sources and has offered a diversity of analyses and recommendations. The Indian situation, however, seems to remain much the same.

Any informed American who has observed the current events of the past five years can well attest to the conditions of American Indians as portrayed by the news media. Popular literature has also given rise and exposure to many books and articles dealing with the Indian from several perspectives. Scholarly literature has also become available which deals with the general nature of the situation from various theoretical and research approaches.

It appears simple to reiterate and reinforce our concern for and empathy with the American Indian. We as individuals separately, and as a nation collectively, have voiced our distress with existing Indian conditions. Researchers, authors, commentators and others have all given varying arguments on behalf of improved conditions for Indians. Recently, more and more Indians, both on and off reservations have been speaking out for greater justice and redress of present and past inequities.

Yet the problems remain!

The Bureau of Occupational and Adult Education (BOAE) has sought to investigate and clarify its potential role in alleviation of the Indian situation. The Bureau makes no claim to major responsibility for the existing situation. The Bureau also makes no claim to its ability to solve a problem of such magnitude. The Bureau is interested, however, in exploring ways and means by which its policies and programs can better meet the occupational needs of the Indian population. In particular, the Curriculum Center for Occupational and Adult Education of BOAE is concerned with the potential of curriculum development for occupational education of Indians.

In June of 1972 the Northwest Regional Educational Laboratory (the Lab) began providing technical assistance to the Northwest Indian Council on Education (NICE) in conducting a state-of-the-art study on Curriculum Development for Occupational Education of Indians. The purpose of funding these two agencies to conduct this study was twofold; 1) to provide policy suggestions for the consideration of the Curriculum Center, and 2) to summarize in a concise and useful manner the existing information on curriculum development and occupational education as it applies to Indians.

This report is the result of these activities.

The Northwest Indian Council on Education served as the steering committee and provided policy and program directions as well as expert advice. The NICE group is made up of representatives from various tribal groups and well represents the Indian from both a local and national perspective.

The Northwest Regional Educational Laboratory has been involved with various projects in occupational, adult and other curriculum areas as well as working with various minority groups - especially Indians of the Northwest. The two organizations together provided a unique opportunity to experiment with a major focus of this report, i.e., providing Indians with technical assistance in performing tasks that they decide are desirable.

This report reflects just such an approach. We hope you find this report helpful and useful.

Warren R. Clements

Warren R. Clements, Chairman
Northwest Indian Council on Education

INTRODUCTION

Many voices speak, but few are heard. Recent decades have seen an increasing sense of frustration and alienation on the part of the minorities. This feeling is due partially to the preceived lack of interest on the part of those holding power to the thoughts and suggestions of those without power. Concluding that their voices were falling upon deaf ears, many minority groups sought vivid new ways of gaining attention. Watts, Newark and Chicago represented some of the attempts by the black community to make their voices heard. The Alcatraz episode (1968-69), the Trail of Broken Treaties (1972), and Wounded Knee (1973) represent Indian attempts to gain the ears of America. These voices have often been discounted, however, because they are believed to be too militant.

Other voices have also spoken and have also been ignored. The voice of the researcher has often been directed to other researchers only and not to the politician who might be able to legislate change. The politicians have talked among themselves and have at times recognized the problems and needs, but have been unable to formulate solutions acceptable to the target group.

The Indian statement is a multifaceted statement derived from many voices speaking both in unison and in dissonance. No single person speaks for all Indians. No Indian organization represents all Indians. Within all Indian groups and even within each individual there exists diversity and discordance.

And thus it should be.

This report is divided into six major sections. The purpose of the first three sections is to present a taste of the variety of statements which represent the diversity and breadth of the existing knowledge base. Seldom does a human decision rely solely upon religious or political considerations, humanitarian or economic reasoning, or upon research findings. Rather, human behavior is guided by decisions and reactions which are based upon information derived from many sources. We have attempted to present a sampling of these many voices in the first three sections.

Following the "Many Voices Speak" sections, programs available to Indians are described. The Resources section presents some of the available resources (e.g., literature, organizations, audio-visual) for Indians and non-Indians alike who are concerned with Indian education.

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MANY VOICES SPEAK: THE NATIVE AMERICAN

"Father: The Great Spirit made the white man and the Indian. He did not make them alike . . . . The white man does not like to live like the Indian - it is not his nature. Neither does the Indian love to live like the white man - the Great Spirit did not make him so. We do not wish to do anything contrary to the will of the Great Spirit. If he had made us with white skins and characters like the white man , then we would send our children to . . . school to be taught like white children.

We think if the Great Spirit had wished us to be like the whites, he would have made us so. We believe he would be displeased with us to try and make ourselves different from what he thought good. I have nothing more to say. This is what we think. If we change our minds we will let you know."

Decori, Winnebago chief as quoted in
Osborne, 1973, p. 20

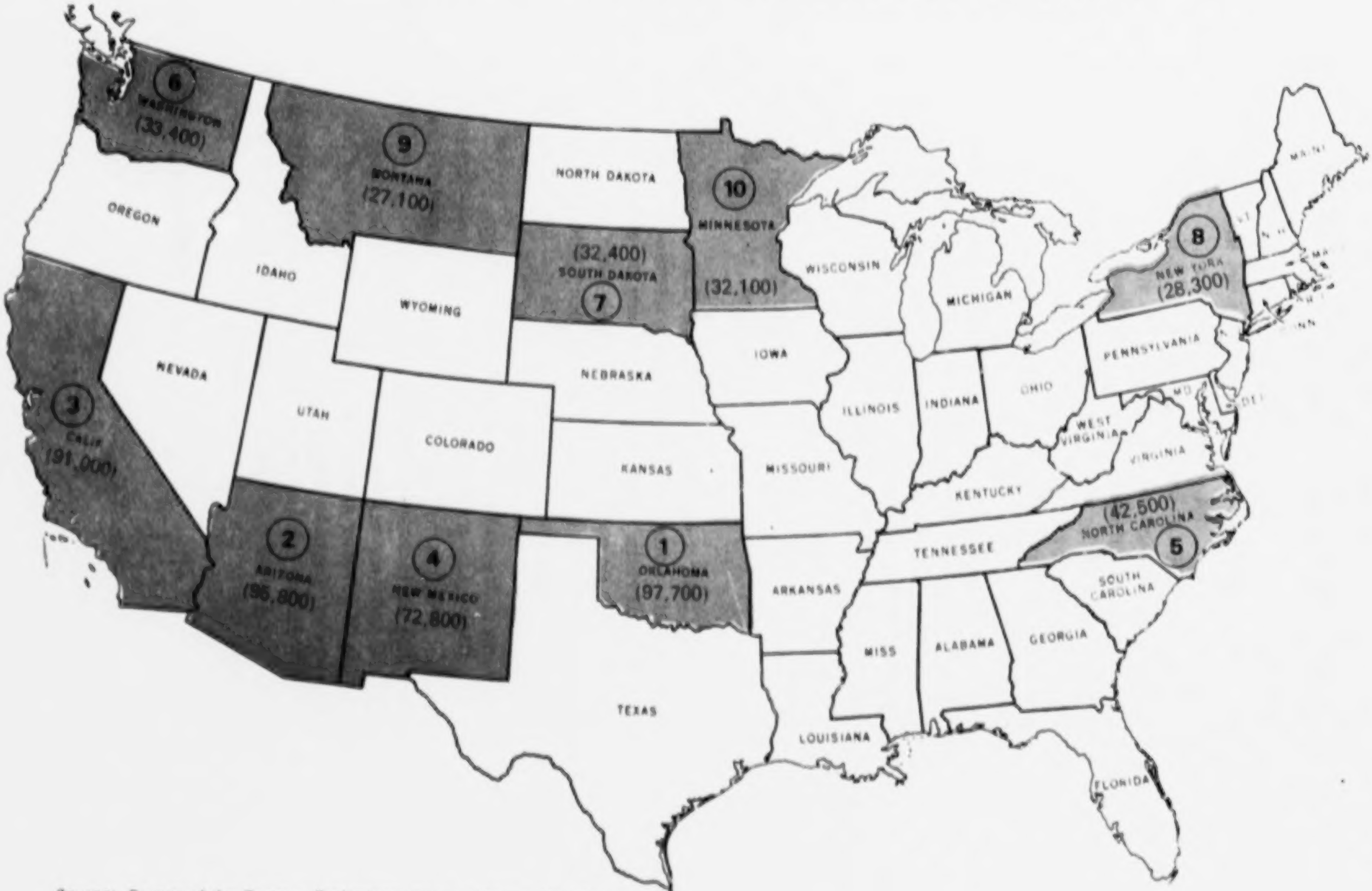
For over a century most Indian tribes have been in special relationship with the federal government, which has given them certain rights and claims that other residents of the country do not have. At the same time, however, they have been denied the power to govern themselves on many matters, to administer programs, or to make agreements and transact important business without the approval of a white man representing the federal government.

From this status to the status of full self-determination is a long journey which may be made in various ways. Today Indians themselves and their supporters are making plans and starting actions that are moving in the general direction of greater self-government, while revising and improving strategy as conditions change.

A major component of this policy is that the Indians voice should grow stronger with respect to education and on this issue there is a broad consensus.

Fuchs & Havighurst, 1972, p. 314-315

TEN LEADING STATES IN INDIAN POPULATION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(27,100)
NORTH DAKOTA
10
MINNESOTA
(32,100)
MAINE
VT
N.H.
MASS
8
NEW YORK
(28,300)
CONN
OREGON
IDAHO
WYOMING
(32,400)
SOUTH DAKOTA
7
WISCONSIN
MICHIGAN
PENNSYLVANIA
NEVADA
UTAH
NEBRASKA
IOWA
ILLINOIS
INDIANA
OHIO
MD
DEL
3
CALIF
(91,000)
COLORADO
KANSAS
MISSOURI
WEST VIRGINIA
VIRGINIA
KENTUCKY
(42,500)
NORTH CAROLINA
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2
ARIZONA
(95,800)
4
NEW MEXICO
(72,800)
1
OKLAHOMA
(97,700)
ARKANSAS
TENNESSEE
SOUTH CAROLINA
MISS
ALABAMA
GEORGIA
TEXAS
LOUISIANA
FLORIDA

Source: Bureau of the Census, Preliminary Report / March 18, 1971

> And I added, with conviction, that I feel that bureaucratic deafness has been cured: We are listening to you who speak Indian in its many mystic and beautiful tongues. That is why I am here today --- with members of our staff. That is why I visited Neah Bay yesterday, and will go to Fort Lawton this afternoon and the Quinault Reservation in Taholah tomorrow. I expect to spend much more time at these places listening than speaking, and it behooves me now to stop speaking and to begin to listen.
>
> Marland, 1972, p. 17

A conventional wisdom of the United States portrays our nation as the world's cultural melting pot - a land in which all have equal opportunity to become integrated within a single culture. For many minorities such results did occur as a natural course of events; sometimes as the result of their specific efforts and also partially in spite of societal pressures against them.

The Indian culture, however, was not allowed to merge or slowly blend with what became the dominant culture of the outsider. The Indian culture received vicious, overt attacks upon itself. Legal and social pressures were mercilessly applied to eradicate the culture itself just as at other times military pressures were used to eradicate the members of the Indian culture.

Such open and publicly condoned efforts of cultural annihilation are not the case with other minorities (with the exception of the slave trade effects upon the blacks). Other cultures have indeed yielded to pressures of change. Such pressures, however, have been less direct and of much smaller magnitude. In addition, the cultures affected had options of yielding to such pressures rather than being forced by legislative and bureaucratic mandate.

Numerous vicious and open attacks were directed at the denial and destruction of Indian culture. Such attacks were led and supported by many non-Indians as well as some Indians. Outright ignorance and denial of the rich cultural heritage resulted in the irrevocable loss of much of what was Indian.

Such annihilation cannot but be reflected in the personal and social behaviors of members of the affected culture. Not only have existing tribes been deprived of some of their cultural heritage, but other tribes have been entirely eliminated. The total effect upon the Indian culture cannot be assessed.

The culmination of knowledge about ourselves and the world we live in pulls together all that we have heard and perceived, either consciously or subliminally, into an understanding of who we are and how we relate to the external world. Since individuals are continually bombarded with information varying in validity as well as in its degree of internalization, it becomes difficult to determine which beliefs derive from reasoning and which result from frequency of input.

Children, in particular, can be greatly affected by this process. They often become what they are expected to become. There is ample reason to expect our society through its educational system has contributed in great measure to self-expectations of minority group individuals. The self-expectations are based upon frequent informational inputs, both conscious and subliminal, which come to be perceived as "knowledge" due more to frequency than reason.

History books and the classrooms serve as a major source of informational input. Both have dealt poorly with the Indian and his role in our past. Vogel in This Country Was Ours (1972) places this problem in perspective with the following:

> There is a growing interest in the maltreatment of Indians in American history books, and especially in textbooks. It is hardly necessary to expand here on the consequences of such deformed history: the creation or reinforcement of feelings of racial arrogance, and the disgorgement from our schools of students with a warped understanding of their cultural heritage, with no comprehension of the revolutionary changes taking place in the world, and no intellectual equipment for dealing with the problems of race relations here and abroad.
>
> Vogel, p. 284

Vogel continues by describing four methods used by historians to ". . . create or perpetuate false impressions of aboriginal Americans. . ." (Vogel, p. 284):

Obliteration: Ignoring the Indian as if he did not exist or selecting for omission those events which show the Indian in ways usually reserved for the ". . . glorification of the winners. . ." (Vogel, p. 285)

Disembodiment: Treatment of the aboriginal American ". . . as a sub-human nomad, a part of the fauna belonging to the wilderness. . ." (Vogel, p. 287) remains with us yet as we resort often to the cruel stereotypes of primitive hunters, Indian savages and other equally inaccurate descriptive terms.

Defamation: This type of history lists only the faults and none of the virtues of the American Indian. Vogel maintains that, "These historians are gone, but their influence is not. Their crude racism has gone out of fashion , but derogation of Indian character continues." (Vogel, p. 291).

Disparagement: Ignoring the many accomplishments and influences of the Indian on our culture and other cultures throughout the world is a great disservice. Collier states it well as he says of the aboriginal American:

> They had what the world has lost. They have it now. What the world has lost, the world must have again, lest it dies . . . It is the ancient, lost reverence and passion for human personality, joined with the ancient, lost reverence for the earth and its web of life. (as cited in Vogel, p. 292-293)

The attitudes or philosophy towards the Indian held by what was probably the majority of Anglos 100 years ago has, at least partially, been transmitted from generation to generation. With this exposure to blatant and continuous misinformation, how can we really expect the self-fulfilling prophecies and ingrained prejudices to be extinguished rapidly? History books, testbooks, novels, television programs, even the news media, must share the responsibility of re-education. In reflecting just who and what the Indian and Indian culture was and is today, all sources of communication must replace the accumulated misinformation with knowledge and attitudes based upon facts.

The altered behavior patterns of individuals robbed of their heritage cannot be reversed. The interactions which might have occured between various sub-cultures will now never occur. As a result Indians, as well as non-Indians, have lost much.

> There was a tendency on the American frontier to equate the Indian with the savagery of uncontrolled violence when in fact he was, in many respects, a better peacemaker and peacekeeper than the white man.
>
> Jacobs, 1972, p. 5

> The Indians used the land, apportioned territories in which they hunted, fished, farmed, & lived, but they did not conceive of land as something that an individual owned, sky above & rock below. To the unsophisticated red man, such an idea was an absurdity.
>
> Burnette, 1971, p. 12

"No one can have very elevating thoughts on an empty stomach, or with insufficient clothing to combat the cold, or in a diseased state of physique."

Louis Gourd, Cherokee Indian
as quoted in Committee on Labor
& Public Welfare, 1969, p. 546

The Indian experience seemed to make men who put the safety and welfare of the group above private ambition. Among them, the man who gained most in honor and standing was the man who gave most to his kinsmen and his community. It was a society in which men acted responsibly--not by direction, but because a man respected himself for so acting. Indeed, respect for what each man stood for was at the core of Indian life. Indians did not go forth to plant 'true faith' in infidel lands.

Fey & McNickle, 1970, p. 19-20

It is not out of any obstinate refusal to come to terms with modern society that Indians oppose efforts, however well intended, to cut them away from their past. The reservations are their homes, and Indians have the same attachment to the homeland as a Frenchman has to the sacred soil of France, or a German to the Fatherland . . . . For the same reason they wish to retain their tribal organization, since this is the manner by which their existence is formalized. In short, Indian tribes are no more prepared to legislate themselves out of existence, they are no more ready for annihilation, than is any other group of people sharing a common history, a common language, and a system of commonly accepted goals in life.

Fey & McNickle, 1970, p. 13

The reformer did not believe that the Indian's values should be respected. The Indian was a child whose perverse will had to be broken until his behavior conformed to that of his loving but stern father.

Washburn, 1971, p. 74

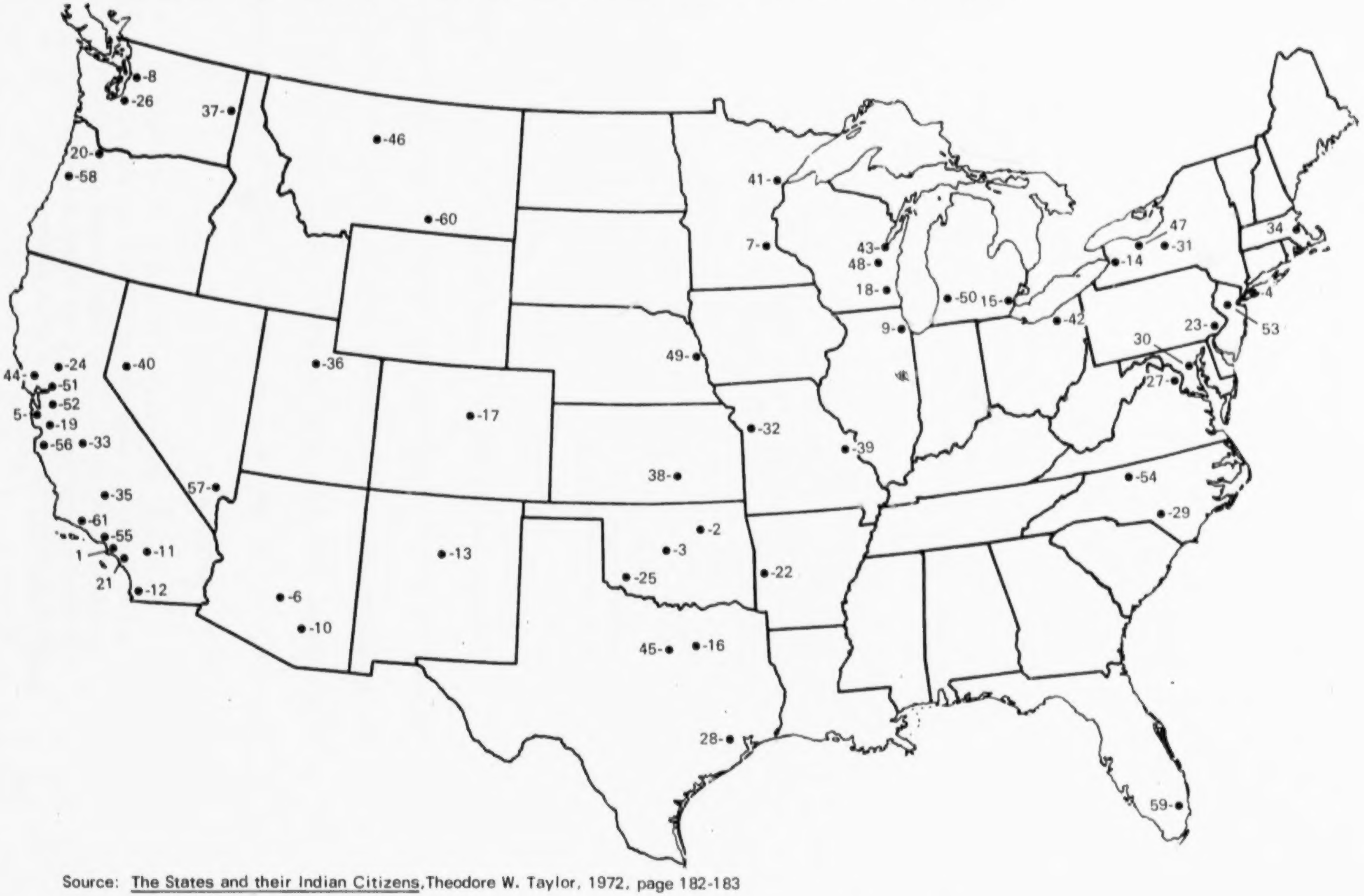
The tradition of a subsistence economy . . . makes it not only possible for an Indian to exist with relatively little effort and considerable security on the reservation, but often it may be a more desirable option than trying to adjust to the non-Indian society and economy with its differing sets of values and standards.

Taylor, 1972, p. 123

STANDARD METROPOLITAN STATISTICAL AREAS WITH AN INDIAN POPULATION OF 1,000 OR MORE

Standard Metropolitan Statistical Area	Indian Population
1. Los Angeles/Long Beach, CA	24,509
2. Tulsa, OK	15,519
3. Oklahoma City, OK	13,033
4. New York, NY	12,160
5. San Francisco/Oakland, CA	12,011
6. Phoenix, AZ	11,159
7. Minneapolis/St. Paul, MN	9,852
8. Seattle/Everett, WA	9,496
9. Chicago, IL	8,996
10. Tucson, AZ	8,837
11. San Bernadino/Riverside/Ontario, CA	6,378
12. San Diego, CA	5,880
13. Albuquerque, NM	5,839
14. Buffalo, NY	5,775
15. Detroit, MI	5,683
16. Dallas, TX	5,022
17. Denver, CO	4,348
18. Milwaukee, WI	4,075
19. San Jose, CA	4,048
20. Portland/Vancouver, OR/WA	4,011
21. Anaheim/Santa Ana/Garden Grove, CA	3,920
22. Fort Smith, OK/AR	3,812
23. Philadelphia/Camden, PA/NJ	3,631
24. Sacramento, CA	3,559
25. Lawton, OK	3,343
26. Tacoma, WA	3,343
27. District of Columbia	3,300
28. Houston, TX	3,215
29. Fayetteville, NC	3,199
30. Baltimore, MD	2,553
31. Syracuse, NY	2,458
32. Kansas City, MO	2,402
33. Fresno, CA	2,144
34. Boston, MA	2,132
35. Bakersfield, CA	2,039
36. Salt Lake City, UT	2,005
37. Spokane, WA	1,988
38. Wichita, KS	1,977
39. St. Louis, MO/IL	1,931
40. Reno, NV	1,926
41. Duluth/Superior, MN/WI	1,781
42. Cleveland, OH	1,750
43. Green Bay, WI	1,695
44. Santa Rosa, CA	1,623
45. Ft. Worth, TX	1,610
46. Great Falls, MT	1,509
47. Rochester, NY	1,446
48. Appleton/Oskosh, WI	1,434
49. Omaha/Council Bluffs, NE/IA	1,401
50. Grand Rapids, MI	1,311
51. Vallejo/Napa, CA	1,263
52. Stockton, CA	1,218
53. Newark, NJ	1,214
54. Greensboro/W-S/High Point, NC	1,169
55. Oxnard/Ventura, CA	1,150
56. Salina/Monterey, CA	1,139
57. Las Vegas, NV	1,131
58. Salem, OR	1,104
59. Miami, FL	1,085
60. Billings, MT	1,063
61. Santa Barbara, CA	1,008

STANDARD METROPOLITAN STATISTICAL AREAS WITH AN INDIAN POPULATION OF 1,000 OR MORE



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Source: The States and their Indian Citizens, Theodore W. Taylor, 1972, page 182-183

> An Indian reservation can be characterized as an open-air slum.
>
> Sorkin, 1971, p. 1

> In the face of the prevalent assumption by whites that the Indian is getting a 'free ride' in terms of his liability to taxes, it is important to point out that Indian tax exemptions are not personal to the Indian but are characteristic of certain forms of property, principally property guaranteed to the Indian under such a freedom from taxation by the United States as a part of a bargain by which the Indian surrendered other lands to the government. The government did not give the Indian his land. The Indian gave the government his land.
>
> Washburn, 1971, p. 166-67

> It can be argued that we cannot morally condemn our pioneers for exploitation. They acted in a manner consistent with their circumstances, within their concepts of territorial rights, justice & morality.
>
> Jacobs, 1972, p. 26

> In at least one case, misrepresentation was used by the Bureau (of Indian Affairs) to gain Indian assent to a termination bill.
>
> Washburn, 1971, p. 91

Treaties with the Indians through the years have been numerous. According to Robert Burnette in "The Tortured Americans" the tribes are supposedly protected by over 389 treaties, 5,000 federal statutes, 2,000 federal court rulings and more than 2,600 rules and regulations having the force of law. More than 500 opinions by the attorney general also serve as background.

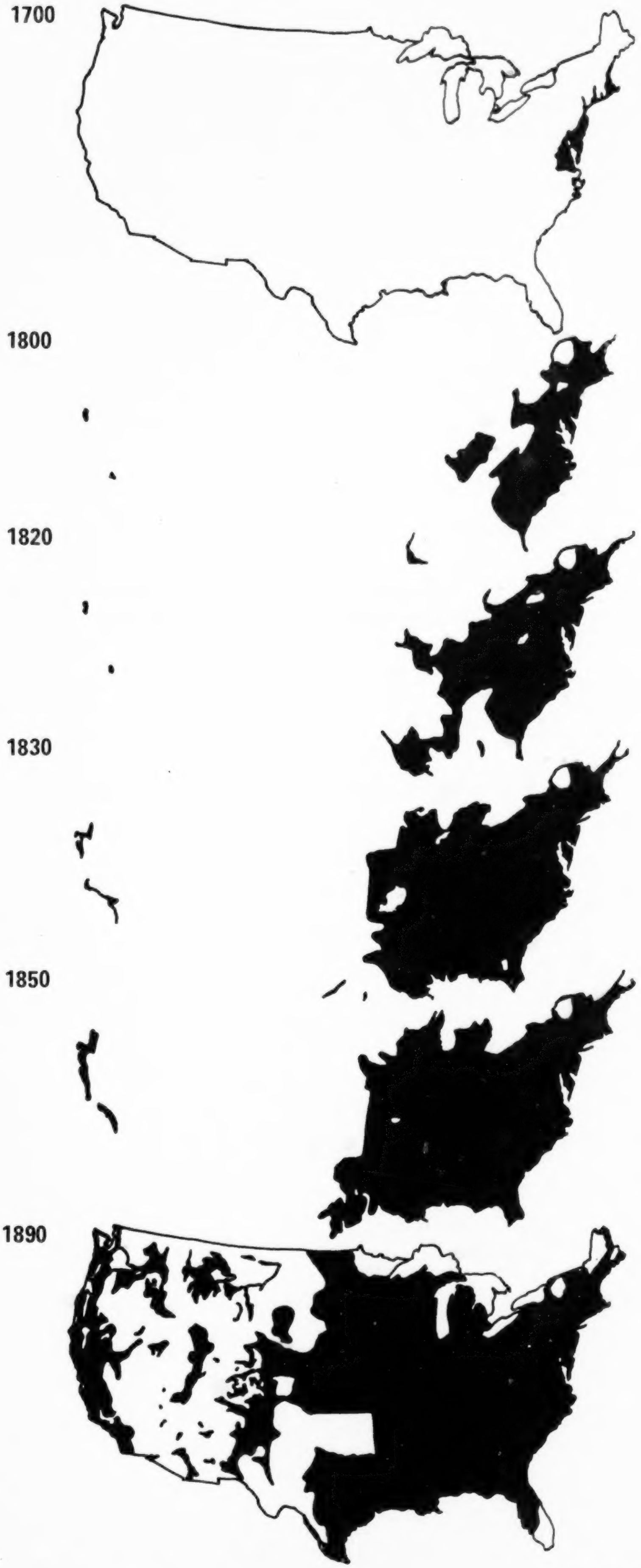
> That the solemn treaties of the United States proved ineffective first against the lawless white frontiersmen of the time and later against the forgetful successor governments of the United States is less a commentary on law than it is on honor.
>
> Washburn, 1971, p. 58

When you are without rights or power, it is not easy to stand up to those who you know can revenge themselves on you with impunity.

Burnette, 1971, p. 74

" They made us many promises, more than I can remember, but they never kept but one; they promised to take our land, and they took it."

Red Cloud as cited in
Bury My Heart at
Wounded Knee,
Page 448.



Indians now occupy no more than 3% of the land which was once theirs, and less than one-third of the land reserved originally to them by United States Treaties.

"American Indians Today"
Indian Rights Association
Philadelphia, Pennsylvania

Answers to the lack of power vary from the extreme radical Indian insisting on complete Indian control and sovereignity to the observation that Indians have strong group identity.

> The new radical Indian, who often has nothing to lose but the ragged scraps of real or imagined traditions, finds it more satisfying to insist on complete Indian sovereignty even while realizing the unlikelihood of achieving it. A lost cause is better than none at all.
>
> Washburn, 1971, p. 240

A recent presentation of the CBS Television Network entitled "Hollywood Speak With Forked Tongue" (Wallace, 1973) described the role of the motion picture industry in creating prejudice and Indian stereotypes. Citing examples familiar to all movie goers the script ended with "And so American kids growing up learned to say - only half in jest - 'The only good Indian is a dead Indian'. The latter-day Indians at Wounded Knee, no matter how much you deplore their tactics, cannot forget that."(Wallace, 1973).

> No one has the right to condemn or criticize those who have chosen to make a stand at Wounded Knee. Considering the current situation in which we Indians find ourselves, a situation which has existed for hundreds of years and appears to be getting no better, we can only give them our support.
>
> Wassaja, Feb.-March 1973, p. 2

> So the Trail of Broken Treaties, though marred by disruptive events, has succeeded in breaking the log jam of bureaucratic inertia and advanced the cause of Indian progress.
>
> Indian Truth, Feb. 1973, p. 2

> . . . organizations that appeared to represent the national interests of the Indian . . . most of these organizations . . . which are, in large, run and joined by non-Indians, did less than nothing to help the Indian, on whose behalf they were constantly raising money . . . . at least three-quarters of the money people contribute to these organizations under the impression that they are helping

the Indian goes right into salaries, office expenses, & the like.

Burnette, 1971, p. 67-68

Indians are generally more sensitive to the group pressure and the group norms of the community in which they live. The communities social isolation is often by choice, a desire to maintain their tribal and cultural traits. There is a strong sense of Indian identity and the desire to be a part of this is more influential than much of the non-Indian culture.

Clements, Chairman
Northwest Indian Council on Education

And there are other views.

The wrong AIM

Militants in the name of the American Indian Movement (A.I.M.) have been diluted by outsiders, emboldened by Indian protesters' sacking of the Bureau of Indian Affairs building in Washington, who in a way got paid for their vandalism. They were given more than $60,000 for transportation home and none has been effectively punished.

Wounded Knee is the site of what the Indians now call a massacre of between 200 and 300 Indians in 1890 by the U. S. Cavalry. For a long time, it was considered a battle which began when the Sioux warriors opened fire on the soldiers.

There is no way, now, to redress that grievance, no matter what the Indians at Wounded Knee may wish or believe, nor what they may be told by such characters as Joseph Rauh, of the American Civil Liberties Union; William Kunstler, the revolutionist lawyer who is always ready to defend violence; and Ralph Abernathy, self-styled head of the Southern Christian Leadership Conference, who is always on the side of protest.

Authorities have been extremely cautious and forebearing in dealing with the Indian hoodlums at Wounded Knee, who are reveling in baiting the United States government. If their aim is to arouse sympathy for the Indians of today, they are doing more harm than good for that cause.

There has been violence--an FBI agent was shot in the wrist--and threats of more violence. But the strangest ploy of all came when the Oglala Sioux proclaimed they were an independent nation asking recognition from the UN and threatened to shot any 'invaders.'

Surely the nation has been patient to the point of becoming ridiculous.

It's time the Great White Father set these errant children right.

The News Review, March 22, 1973,
p. 4

Note: Bibliographic citations appear on pages 74 - 76.

MANY VOICES SPEAK: EDUCATION AND CURRICULUM DEVELOPMENT

One of the most recent and comprehensive studies on the education of American Indians took place in 1967-68 by a subcommittee of the U. S. Senate. The Committee on Labor and Public Welfare's Special Subcommittee on Indian Education held hearings in several locations throughout the country, heard numerous Indians and non-Indians give testimony regarding education, requested several in-depth studies, and, based upon the subsequent findings, made recommendations. (These recommendations were primarily directed at education on reservations, but included education of all Indians.)

The recommendations of the Subcommittee were partially based upon testimony given during the hearings and partially based upon various materials received. The crucial point is that these recommendations reflected the Indians' desires, not what the non-Indian wanted or thought was best for the Indian. Although not all requests or recommendations (made by participants) reflected the thinking of all involved, a number were made with great frequency and seemed to be areas of concern to most.

These recommendations not only demonstrate needed changes in the area, but also serve to illustrate the condition of existing facilities, personnel, and programs. Those recommendations made most frequently are as follows:

1. There is an urgent need for the entire Indian community to participate (and be allowed to participate) in the educational process of the community. The parents especially need to be much more directly involved

in the education of their children. This involvement should include representation on school boards as well as other forms of direct involvement.

2. There is need for textbooks and other forms of curriculum to present a truer and more indepth picture of Indian history to Indians and non-Indians alike. At the same time, the history and culture of the local tribe must be given a more realistic and indepth treatment in its presentation to Indian students.

3. There is a great need for preschool programs (or some form of early childhood education) to enable Indian children to enter school without learning handicaps.

4. There is a need for adult education programs in Indian communities. Formal education programs as well as job training programs are needed.

5. More and better trained guidance and counseling personnel are needed. There is a serious lack of counseling in all areas including career counseling.

6. Teachers of Indians need special training in the needs and problems of Indians. They need to be aware of local customs, history and leaders. They need to be more involved in the community. There is a need for greater use of Indians as teacher aides. The teacher/pupil ratio needs to be greatly reduced in many cases.

7. Special and/or remedial programs for dropouts and those behind their grade levels are needed.

8. Classes in English as a second language are needed.

9. Many of the boarding schools should be eliminated. Those that are kept need to be modified as far as practices and facilities are concerned.

10. Programs in occupational education (for those terminating school at 12th grade), and programs directed at those who will continue formal education are needed.

> This book (To Live on this Earth: American Indian Education) is valuable, not as a source of new insights into American Indian education but as an impressive compendium of current data. It reports the findings of the half-million dollar National Study of American Indian Education, completed in 1971 under the direction of the authors. The study examined the present state of Indian life and education. The findings are informative. They are correct. They tell us once again that the Indian is in a bad way, especially educationally. However, as one who has also studied Indians and

published articles and books about them, I can say that the best thing that could possibly be done with a half-million dollars would be to give it directly to the Indians to upgrade their diet, see a doctor, build their own school, or meet whatever need is most pressing, rather than give it to white intellectuals to direct another project inquiring into the miserable plight of the Indian.

Phi Delta Kappan, May 1973, p. 631

The tradition of a subsistence economy . . . makes it not only possible for an Indian to exist with relatively little effort and considerable security on the reservation, but often it may be a more desirable option than trying to adjust to the non-Indian society and economy with its differing sets of values and standards.

Taylor, 1972, p. 123

Evidence of this chronic failure to listen is amply documented in almost any recent study of Indian education. They are largely composed of depressing graphs and statistics concerning dropout rates, underachievement, and occupational unpreparedness, and thus take their place with similarly accusatory exposes of American education's record of failure with regard to all our minority populations. So I am not criticizing any segment of the system in particular, nor am I speaking of reservation schools. I am speaking of all Indian education, including the work of the public schools serving two-thirds of Indian children. These studies tell essentially of formal education's general inability to respond to the special needs of the diverse peoples who comprise the American Indian population. In sum, the apparent indifference of society at large over the years, and educational policy makers in particular, with regard to what Indians have been trying to tell them for the last 200 years is at the heart of what is, indeed, a national tragedy.

Marland, 1972, p. 4-5

The two basic needs of Indian communities are education and employment. With education and an opportunity to work to their full potential, Indians could move rapidly toward economic self-sufficiency.

Taylor, 1972, p. 169

> In education . . . a vast majority of Indian children in school on Federal reservations used to be educated either by mission schools or Federal schools. However, the mission and other private schools now have about 6 percent and Federal schools about 26 percent of the total Indian children in school in States with federally recognized Indians. The remaining 68 percent are in public schools.
>
> Taylor, 1972, p. 81

> "The educational system, or the lack of it, is only a part of the overall problem of the people. It all dovetails together in a way that one cannot be isolated from the others.
>
> Mrs. Mildred Ballenger
> Chief's Executive Committee
> Tahlequah, Oklahoma as quoted in
> Committee on Labor & Public Welfare,
> 1969, p. 547

> We can no longer continue merely to criticize the educational system, because we now have Indian scholars to get involved in the process of improving education on a positive basis. We can no longer depend on non-Indians to dictate our course of destiny. The Bureau of Indian Affairs must trust the Indians to operate their own schools. The vast potential of Indian scholars awaits the delegation of authority of local autonomy.
>
> Indian Historian Press, 1970, p. 130

For the most part public schools serving Indians, on the reservation and off, have failed to meet the needs of the special group.

> The history of the white society in regard to Indian education reflects the drama of the inexorable peopling of this continent by those unable or unwilling to establish and maintain a humane, fraternal, and consistently respectful relationship with the prior residents of the land.
>
> Fuchs & Havighurst, 1972, p. 1

> The neglect of the Indian off the reservation is particularly acute in the supportive services--such as school counseling--which are required by the Indian away from home.
>
> Washburn, 1971, p. 222

> Since most Indian children begin school with the environmental handicaps of rural poverty, cultural isolation, low level of parent education, and in many cases a non-English native language, equality of educational inputs required greatly superior inschool resources of teachers, curriculum, facilities, and equipment to balance the inadequate preschool preparation of most Indian children.
>
> U. S. Senate Committee on Labor
> & Public Welfare, 1969, p. 56

> Most schools conduct their business with little reference to the Indian community about them. Calendars do not coincide with local customs--the Indians having to adjust their life style to meet the demands of the school for a five-day week, nine-or ten-month school year.
>
> Fuchs & Havighurst, 1972, p. 220

> Another aspect of education involves the question of integrated classrooms. Indians have not pressed for integrated schools; in fact, they appear to prefer segregation. However, it should be remembered that the 'segregated' school is symbolic of the government's special tie with Indians; termination of the schools appears to Indians as simply one more step toward ending Federal obligations.
>
> Moreover, the federal schools are often superior to rural state schools Indians would attend. Also, neighboring schools frequently are reluctant to accept Indians because of still existing prejudice. Only when the federal government's contribution -- in the form of tuition for Indian pupils -- more than covers the cost of education, do local schools seem quite willing to accept Indian children. In too many cases, Indian parents rightfully fear that their children will be the victims of prejudice.
>
> Schusky,1970, p. 32-33

In Benham's study (1965), various characteristics are judged to be satisfactory and others judged to be unsatisfactory in the public schools serving reservation Indians. Among the satisfactory characteristics were physical factors, pupil-teacher ratio, desirable objectives for pupil personnel and guidance services and health instruction and care. The unsatisfactory conditions included lack of system-wide studies of unique needs of each child, variable grouping practices, remedial instruction, instructional programs adapted to cultural background of students and parental involvement in curriculum planning and evaluation.

But for the future there is hope. An experimental school is one answer -- recognition through federal spending is one of the other answers.

"No other experiment in Indian Education has attracted the imagination and sparked the hopes of Indian people from throughout this nation as has Rough Rock."

Dr. Robert Roessel, Jr., Director
Rough Rock Demonstration School
as cited in Committee on Labor &
Public Welfare, 1969, p. 1,029

The next frontier for Indian education lies in the cities of one hundred thousand and over, which are gaining Indian population rapidly. Some special assistance to Indian pupils and Indian families with small children should be organized through the school system, and financed with funds voted by Congress under the Johnson-O'Malley Act.

Fuchs & Havighurst, 1972, p. 304

"The Council urged'. . . that each State Government provide its Indian communities with all information on Federal and State aid available to them'for adult education and vocational training, and 'each State Government should cooperate with the Bureau of Indian Affairs.'"

Governors' Interstate Indian Council
as cited in Taylor, 1972,.p. 185

With regard to that record of assistance, let me say that OE expenditures for Indian education during FY '71 and '72 totaled more than $160 million. By any standard, this is not insignificant.

Marland, 1972, p. 9

Curriculum development may encompass a multitude of dimensions, definitions and applications. Curriculum development certainly includes the development of materials for instruction. These instructional materials need be oriented to both the potential students and the intended learning objectives. The methods through which instructional personnel display these materials to the specified students will both be linked inseparably with the other preceeding elements. And finally, no determination of success or failure in reaching the intended learning objectives can be obtained without some type of evaluation, however subjective or objective.

For the purposes of this report there will be included in curriculum development the following elements:

Objectives
Students
Instructional Personnel
Materials
Methods
Evaluation
Relationships with others

Each of the first six listed can be perceived as a "system" interacting with the other systems and with still others not encompassed in the six. Such relationships with other systems include the parent and familial systems, social and cultural systems, political and administrative systems and others of diverse nature and varying degrees of influence.

Objectives

The prime objective of all occupational education is to guarantee sufficient training to produce self-sufficient people. Indians, too, hope to attain this goal. One of the main objectives is to have Indians help choose what kinds of educational directions to pursue.

> It is difficult and perhaps impossible to state what Indians want their children to get from the schools as Indians. In the first place, various Indian groups have different desires in this respect . . . .
>
> Secondly, many tribes are divided among themselves concerning their expectations of the school as a teacher of Indian culture and history . . . .
>
> White people cannot usefully help to settle this kind of problem. Indians will work it out, and the schools, especially those on and near reservations, should follow the Indian voice.
>
> Fuchs & Havighurst, 1972, p. 306

> Our purpose is to enable Indian citizens to seek solutions to adult education problems identified by Indians themselves --- not by Washington.
>
> Marland, 1972, p. 12

> Some of our continuing priorities are possibly familiar to you, particularly our No. 1 goal, career education, directed at guaranteeing that all students receive training sufficient to qualify them for productive occupations at whatever point they leave the system, whether they ultimately aspire to be a skilled mechanic or a skilled surgeon.
>
> Marland, 1972, p. 6

In a study by Greenberg (1963), it was again shown that a lack of sensitivity towards students socio-cultural differences existed on the part of both teachers and administrators of Arizona and New Mexico public schools serving Navaho children. A plea was made for bringing into greater harmony the educational aims of the government, the tribe and the parents. It was further maintained that diverse opinions are found not only between various groups but within groups also.

In one study, Indian education as a partnership between government and church was found to be in harmony with three major emphases in the secondary program on vocational education, moral education and the selective preservation of Indian culture (Sister Mary, 1962). This same study also called for a maximum of cooperation between parent, missionary and the governmental educator.

> "Another lesson that Rough Rock teaches loud & clear is that Indian education must be received far more broadly than merely the education of children. Community development and the community school concept are integral parts of the Rough Rock formula and as months go by, the school and the School Board and community increasingly expand and develop this area of concern.

Dr. Robert Roessel, Jr., Director
Rough Rock Demonstration School
as cited in Committee on Labor &
Public Welfare, 1969, p. 1,030

> "For many years this 'either-or' concept of education prevailed; either you become an American, accept the new way and travel down the road of progress to success, or you remain an Indian, retain the old superstitions and become a failure.
>
> In recent years a new philosophy of Indian education has been enunciated but remains largely untested and untried. This new philosophy might be called the 'both-and' approach to Indian education . . . The Indian student is taught to be proud he is both American and Indian. He learns the positive features of both ways of life. He learns how these can be integrated into a meaningful whole."

Education Committee, Loneman Day
School, Oglala, South Dakota
as cited in Committee on Labor &
Public Welfare, 1969, p. 1,291

> "The goal being sought is not one of Indian youth becoming 'middle class whites' -- neither is it one of remaining completely 'Indian'. The goal is to assist Indian youth to live wherever they may choose to live; to make it possible for Indians to live a good life, to maintain their self-esteem, to be self-sufficient, with a relative degree of happiness in any environment."

Oglala Sioux Tribal Executive Committee
as cited in Committee on Labor &
Public Welfare, 1969, p. 1,279-80

> The goal of substantial Indian influence on the education of Indian boys and girls is now within reach, in principle, though not in fact. Presidents Nixon and Johnson both affirmed it. The Bureau of Indian Affairs has been officially working toward this goal through its program of contracting education to the tribes. Advisory boards are now operating for practically all BIA schools. The scene is set. It remains for the policy to be put into effective practice.

Fuchs & Havighurst, 1972, p. 313

Recognition of needs on the reservation must be one of the first objectives in designing educational curriculum. Rudy Clements, NICE chairman, indicates the Indian communities need help in obtaining data in relating the skills and knowledge requirements of jobs on the reservations to the skills and knowledge possessed by the residents. They may also need help to develop training plans based upon such information.

> In the short run, Indian, State, and Federal leaders should analyze the sum total of Indian community needs and their relationships to non-Indian community needs in the same geographic economic areas. Since two main needs of Indian groups are education (including training) and jobs, consideration should be given to assigning a priority to Indian communities to attack these two challenges on a crash basis.

Taylor, 1972, p. 172

"The Council urged '. . . that each State Government provide its Indian communities with all information on Federal and State aid available to them' for adult education and vocational training, and 'each State Government should cooperate with the Bureau of Indian Affairs.'

The Council recognized adult and vocational education as important in 'alleviation of sub-standard economic conditions in Indian communities,' but was positive in stating that these programs were supplemental to elementary, secondary, and higher education programs."

Governors' Interstate Indian Council
as cited in Taylor, 1972, p. 185-86

The national unemployment rate among Indians since 1945 has always exceeded 50 percent . . .

Burnette, 1971, p. 22

The vast majority of American Indians live in abject poverty; in 1964, 74 percent of reservation families earned less than $3,000 a year (the poverty threshold).

Sorkin, 1971, p. 8

Unless there is a demand for skilled labor or white-collar employment on the reservation, not only will the dropout rate remain agonizingly high, but most of the better educated young people will leave the reservation.

Sorkin, 1971, p. 33

Of the 320,000 physicians in this country, only 38 are Indian. Of the 120,000 dentists, only one is Indian.

Journal of American Indian Education,
January 1973, p. 1

Indian control and the presence of more Indian teachers and aides in schools are likely to improve the climate of trust and concern. The curriculum to be taught, however, and the best ways in which to do this are not so easily determined, and even with increased Indian influence there is likely to be no unanimity concerning curriculum and the goals of education.

Fuchs & Havighurst, 1972, p. 221

Students

Children are individuals. Recognition of Indian identity will help teachers adapt to the learning style of the student. Indians have complex extended family relationships. Typically the Indian child cooperates, but strives not to excel. Prime importance in Indian tradition is to contribute to the good of the group.

> Too often, educators, believing themselves democratic, prefer to view all children as alike. Children differ not only as individuals, but as members of different groups. Respectful recognition of their identity as Indians will help open the way to a search for better communication between teachers and pupils.
>
> Fuchs & Havighurst, 1972, p. 220

> The reformer did not believe that the Indian's values should be respected. The Indian was a child whose perverse will had to be broken until his behavior conformed to that of his loving but stern father.
>
> Washburn, 1971, p. 74

> "In traditional Indian custom and according to Indian etiquette, a child is competent to decide for himself such issues as whether or not he wishes to attend school."
>
> Wax & Wax as cited in
> Committee on Labor & Public Welfare,
> 1969, p. 1,511

> . . . extended family relationships are more complex and important to an Indian child than a white child and crucial to his development of a sense of identity.
>
> U. S. Senate Committee on Labor
> & Public Welfare, 1969, p. 67

It is critical to the Indian that the individual contribute to the good of the group in preference to his own betterment. But within this we have the same desires to do well. Much of this group influence is unconscious and not understood or dealt with appropriately.

Clements, Chairman
Northwest Indian Council on Education

"As they grow up, Sioux children are disciplined by their peers and learn quickly to work for the good of the group rather than seek individual accomplishment or possessions. They are ridiculed if they work to stand out from the group through superior accomplishment and resent being placed in a competitive situation with their classmates."

Committee on Labor & Public Welfare,
1969, p. 1,554

The Indian child in his more traditional role is liable to cooperate with his mates and to strive not to exceed his fellows in visible terms. To excel, yes. But not in the cold rating system of the white world where measurement is made not internally by one's peers but externally by one's alien superiors.

Washburn, 1971, p. 220

Teachers must communicate with Indian students in the students' terminology and yet must expect as much performance as of non-Indian students. Teachers must appreciate the group orientation of Indians and work with such group influence in a positive functional manner. Teachers must adapt their teaching methods to fit the learning style of the student.

Clements, Chairman
National Indian Council on Education

"As a result, most children on the reservation starting at age six, only see their parents on occasional weekends, if that often. At these times parents are usually allowed to check out their children - if the child's conduct in school warrants it, in the opinion of the school administration. If he has been a "problem" (e.g. has run away) parents are often not allowed to take him until he has "learned his lesson."

Committee on Labor & Public Welfare,
1969, p. 1,117

> In this project a number of children that had been typed as retarded have turned out to be perfectly normal ---and teachable---when tested in the Cherokee language.

Marland, 1972, p. 11

> A serious flaw in the program of Federal aid for Indian education is its failure to reach effectively the growing number of Indian youngsters living away from either the reservation itself or from a nonreservation area of concentrated Indian population served by public schools. About 40 percent of all Indians as you know live in urban areas of the United States, and perhaps as much as 75 percent of the country's 270,000 Indian children attend the public schools of local education districts. Not many of these children, much less their parents, are served by the special targeted programs I have mentioned here today. Although our research on these nonreservation Indian children is not complete, it appears that they indeed have special education problems even more complex than those of the public school Indian children in concentrated Indian population centers.

Marland, 1972, p. 14

nstructional Personnel

Instructional personnel tell the story. Attitudes toward the Indian student and methods used may actually affect the results of standardized tests.

> . . . teachers of Indian children are a cross-section of the teachers who work in the rural and small-city school systems. Their attitudes toward their work are favorable. The vast majority of them like to teach Indian children. They would like to see more Indian history and culture in the cirriculum. Therefore it would not improve the teaching personnel very much if a rigorous screening was imposed on the schools with many Indian students, so as to eliminate those who detest their jobs and those who dislike Indians. There are probably just as many teachers who dislike their jobs in the non-Indian schools, and just as many who dislike white children or black children.
>
> Fuchs & Havighurst, 1972, p. 309

> . . . it seems desirable to encourage more Indian men and women to go into teaching of Indian children; and this is feasible, due to the recent rapid increase in Indian college students.
>
> Teacher aides and other paraprofessionals should be recruited and trained among Indian and Eskimo adults.
>
> Fuchs & Havighurst, 1972, p. 310

> Apparently, many of the teachers still see their role as that of 'civilizing the native'.
>
> U. S. Senate Committee on Labor
> & Public Welfare, 1969, p. 61

A case study (King 1964) of a residential Indian school in the Yukon Territory which was operated by a religious order under contract with the Canadian government described the operation as mechanistic, authoritarian and with no involvement of Indian adults. The personnel of the school were seen as primarily concerned with continuance of their church and with little shared perception of reality with the Indian population. The investigation claimed evidence of a great deal of learning by the Indian children though much of it was unintended and uncomprehended by the schools' adult personnel.

A study demonstrated that in-service education in effective techniques of second-language instruction improved student scores on the Metropolitan Readiness Test (Condie, 1961). The dissertation further suggested that materials such as picture libraries, three-dimensional objects, audio tapes, filmstrips and other audio-visual materials be utilized. Also, it was recommended that periodic testing be conducted to provide teachers with a measure of progress and that additional inservice training be provided.

In a study by Greenbergh (1963) it was again shown that a lack of sensitivity towards students socio-cultural differences existed on the part of both teachers and administrators of Arizona and New Mexico public schools serving Navaho children. A plea was made for bringing into greater harmony the educational aims of the government, the tribe and the parents. It was further maintained that diverse opinions are found not only between various groups but also within groups.

In a study of reading achievement of eleventh and twelfth grade Indian students (Townsend 1962), it was found that the achievement lagged by at least five grade levels. Several reasons were cited for such inability to teach as were several recommendations for overcoming the shortcomings.

The suggestions included interesting and mediated materials, placing reading materials in the homes, selection of teachers on the ability to understand and adjust to environments in multi-cultural schools and different methods such as ability grouping, testing, teacher-parent cooperation, and remedial reading programs headed by reading specialists.

Materials

A strong movement now underway to develop and provide programs at the local level rather than national level was noted in an interview with Rudy Clements, Chairman - Northwest Indian Council on Education. He said curriculum information must be disseminated to the Indian people so they can use it. If necessary, Clements continued, Indians may need assistance in applying such information to their particular situations.

> Analysis of the literature on Indian education indicates that discussion of the curriculum for Indian students does not loom large. The field studies of the National Study confirm this. In general, curriculum in BIA schools has followed that of the Anglo culture, and the curriculum in public schools is the same for Indians as non-Indians. Curiously, curriculum is taken as given and is rarely analyzed. Despite this, it is unlikely that Indian parents will want anything less for their children than the same curriculum offered to other Americans. The most outstanding difference, however, is that they would like the schools to give respectful recognition to their identity.
>
> Fuchs & Havighurst, 1972, p. 221

> "Everyone has the right to his opinion. A person has also the right to be wrong. But a textbook has no right to be wrong, or to evade the truth, falsify history, or insult and malign a whole race of people. That is what textbooks do.
>
> There is a difference between a book for general readership, and one accepted for classroom use. In the first case, the individual has a choice, and this choice we must protect. The student has no choice. He is compelled to study from an approved book, and in this case, we have a right to insist upon truth, accuracy, and objectivity."
>
> American Indian Historical Society
> as cited in Costo, 1970, p. i

> Education for Indians, with infrequent exceptions, has been designed without reference to their particular interests and needs. It has been the same curriculum designed for non-Indian children, sometimes a more punitive and moralistic version, and where it has not succeeded, the Indian child has been criticized for not fitting the curriculum, rather than the curriculum criticized for not fitting the needs of the Indian child.
>
> Fuchs & Havighurst, 1972, p. 220

> . . . bilingual projects supported under Title VII of the Elementary and Secondary Education Act are helping Choctaws and Navahos prepare their own learning materials in a number of subjects. The Ute, Crow, and Northern Cheyenne peoples are using Title VII bilingual funds to put their own languages in written form for the first time.
>
> Marland, 1972, p. 11

In a study of reading achievement of eleventh and twelfth grade Indian students (Townsend 1962), it was found that the achievement lagged by at least five grade levels. Several reasons were cited for such inability to teach as were several recommendations for overcoming the shortcomings. The suggestions included interesting and mediated materials, placing reading materials in the homes, selection of teachers on the ability to understand and adjust to environments in multi-cultural schools and different methods such as ability grouping, testing, teacher-parent cooperation, and remedial reading programs headed by reading specialists.

> Only at Rough Rock Demonstration School in Arizona were children being taught with materials related to their native culture and designed by Navajos themselves.
>
> U. S. Senate Committee on Labor
> & Public Welfare, 1969, p. 117

A study demonstrates that inservice education in effective techniques of second-language instruction improved student scores on the Metropolitan

Readiness Test (Condie, 1961). The dissertation further suggested that *materials such as picture libraries, three-dimensional objects, audio tapes, filmstrips and other audio-visual materials be utilized*. Also, it was recommended that periodic testing be conducted to provide teachers with a measure of progress and that additional inservice training be provided.

Methods

Different procedures to achieve the same educational ends as those accomplished for whites are needed for Indian education. Some of the possibilities include bilingual projects, taking advantage of group cooperation rather than calling it cheating and conducting music education using local Indian music.

> Curriculum in the broader sense includes more than the content of course offerings. It may be thought of as including all the services provided children as well as the total social atmosphere of the school. Many factors influence the learning environment. Some of these come from outside the school itself--job opportunities, accrediting agencies, curriculum trends in the universities, etc.
>
> Fuchs & Havighurst, 1972, p. 220

> It is difficult for whites to understand that Indian culture may require different procedures to attain the same end.
>
> Washburn, 1971, p. 189

> "As they grow up, Sioux children are disciplined by their peers and learn quickly to work for the good of the group rather than seek individual accomplishment or possessions. They are ridiculed if they work to stand out from the group through superior accomplishment and resent being placed in a competitive situation with their classmates."
>
> Committee on Labor & Public Welfare,
> 1969, p. 1,554

> . . . styles of learning must be accepted. Group cooperation, rather than being labeled cheating, for example, can be utilized constructively by sensitive educators.
>
> Fuchs & Havighurst, 1972, p. 221

Evidence has been presented (Modiano 1966) that youngsters of linguistic minorities learned to read the national language with greater comprehension when initial reading instruction was in the mother tongue (different than national language) and subsequently taught the national language. The distinction was made between students facing the need to learn two skills, i.e. reading and a new language, versus only one skill reading (in native tongue).

> Indian school children were forbidden to speak their Indian language.
>
> Burnette, 1971, p. 17

Morris (1966) recommends enrichment of experiences of rural Indians through field trips, movies, films, tapes and other concrete experiences so as to introduce the students to more of the experiences necessary to school success.

> It is unusual to see urban schools extend their resources to their suburban or rural neighbors, but that is what is happening in Tulsa, where Indian paraprofessionals are being trained to work in eight rural schools as well as three city schools. Also, the project provides a clear indication of the importance of bilingual education.
>
> Marland, 1972, p. 11

A dissertation by Heidsiek (1966) described a curriculum development project to incorporate the music of local Indians (Luisena Indians of Southern California) into the program of music education. Eight study units were developed using twelve songs and including an introduction and orientation, study objectives and the unit consisting of a body of information and music related to an Indian ceremony or other social activity.

TRAINEES FOR RADIO, PHOTOGRAPHY: We are in need of young people who would like to learn skills in production of radio programs and in photography for production of books, news photos, etc. We will be producing some material for a Canadian network, and we have insisted that the professionals give intensive training to Indian youths to take over their jobs.

Akwesasne Notes, Spring 1972, p. 43

The despised outing system and the institutional labor required of pupils in the old boarding schools should not be allowed to stand in the way of modern programs that can provide the opportunity to earn money, acquire skills, as well as provide useful roles for youth while attending school, whether they are preparing for advanced academic work or not. One of the criticisms directed against some schools for Indian children is that their isolation, both physical and cultural, inhibits the goals and aspirations of Indian youth. Conscious attention to career opportunities in both the Indian and non-Indian communities should be included in the curriculum offered.

Fuchs & Havighurst, 1972, p. 219

Evaluation

The potential roles of evaluation in education and curriculum development depend upon the definition applied to the term. Evaluation is a multifaceted phenomenon with general consensus as to its desirability. Once this agreement is reached then differences begin to emerge.

The variety of uses of the term evaluation are reflected in the documents identified in the ERIC search. This search identified those materials entered into the system between June 1971 and November 1972 which were described by both Indian and evaluation related terms. The variety of applications may be judged by perusal of the following annotations.

The reader will note that evaluation reflects tests and measurements, program effectiveness, conference reporting, experimental research, surveys, fiscal accounting and a number of other dimensions. Again, many voices speak. The reader must decide which will be heeded.

Bilingual Education in San Juan County, Utah: A Cross-Cultural Emphasis. Milford C. Cottrell, 1971, ED 047 855. *

This study is concerned with evaluation of a bilingual program for 5 - 7 year old students (kindergarten or first grade students) with emphasis on English as a second language and history and culture of Indians.

The Validity of Rating Scales and Interviews for Evaluating Indian Education Perceptions of Indian Education. The National Study of American Indian Education, Series IV, No. 8, Final Report. Bruce A. Birchard, 1970, ED 047 873.

An assessment of the validity of rating scales and field worker interviews. Found some discrepancies and recommended that both be used in preparing study reports.

Review of Educational Activities, Bureau of Indian Affairs, Part I. U. S. Department of the Interior, 1968, ED 051 937.

Studied the financial reporting system of BIA boarding schools. Concerned primarily with appropriateness of data for fiscal management purpose.

Research and Development Needs and Priorities for the Education of American Indians. Final Report. Willard P. Bass, 1971, ED 052 853.

Identified 20 - 25 priority problems of education of American Indians and then developed position papers on the problems and analyzed these to determine research and development needs.

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* ED 000 000 is the accession number given to all documents entered into the ERIC system. By referring to the appropriate issue of Research In Education additional ordering information can be obtained.

Evaluation of Vocational Programs for American Indians. A Position Paper. Anthony F. Purley, 1970, ED 057 950.

Discusses five methodologies for use in evaluating Indian vocational programs. Continues by listing needed research in a number of related areas. (13 pages).

Project P.I.S.C.E.S.: Phoenix Indian School Comprehensive Evaluation for Education of Students. Final Report. Arizona State University, 1969, ED 048 991.

Describes the process and results of comprehensive testing program encompassing physical, educational and psychological evaluations.

The Navajo Bordertown Dormitory in Flagstaff, Arizona. American Indian Education Papers, No. 4. John H. Chilcott, 1970, ED 051 958.

A study of social climate and interaction in an Indian school dormitory.

Participation in USDA Programs by Ethnic Groups. U. S. Department of Agriculture, 1971, ED 052 881.

A study of the degree of participation by various minority groups (Negroes, Spanish Americans, American Indians and Oriental Americans) in various programs of the United States Department of Agriculture.

Clark County School District (Las Vegas, Nevada) ESEA Title I. Final Evaluation, 1969-70. Clark County School District, 1970, ED 053 629.

A compilation of statistical data and evaluative comments on eight activities conducted under Title I of Elementary and Secondary Education Act.

Bilingual/Bicultural Education--An Effective Learning Scheme for First Grade and Second Grade Spanish Speaking, English Speaking, and American Indian Children in New Mexico. Atilano A. Valencia, 1971, ED 054 883.

An experimental study of bilingual/bicultural educational program.

Report of Final Evaluation, ESEA Title I Projects, Fiscal Year 1971. Bureau of Indian Affairs, 1971, ED 056 795.

An assessment BIA projects conducted under Title I of Elementary and Secondary Education Act.

Proceedings: Indian Education Training Institute, Pacific Northwest Indian Center/Gonzaga University (Spokane, Washington, August 5, 6, 7, 8, 1971). Gonzaga University, 1971, ED 057 983.

A conference report containing both a verbatim record of the proceedings and the evaluation of the conference.

Training Administrators for Schools Serving Indian Children. Minnesota University, 1971, ED 058 981.

Evaluation of a program designed to encourage and develop training of American Indians for educational administration positions.

Ethnic Minority Perspective on the Evaluation of Early Childhood Education Programs. Ray W. Rhine, ED 061 010.

Summarizations of two presentations discussing the interactive effects of educational evaluation and cultures of minority groups.

An Evaluation of the Bordertown Dormitory Program. Willard P. Bass, 1971, ED 064 001.

An evaluation of effectiveness and economy of dormitory program to provide education to Indians in public school systems. (Compared costs to those of BIA students).

Summary Report of the Indian Needs Assessment Conference (Phoenix, March 19, 1970). Edward A. Parmee, comp., 1970, ED 066 276.

Describes a conference held to discuss the results of an "educational needs assessment" study and lists the specific recommendations for action.

Development of a Values Inventory for Grades 1 Through 3 in Five Ethnic Groups. Final Report. Joan S. Guilford and others, 1971, ED 050 178.

A description of a project to develop and test a non-verbal, self-administered values inventory with children of five ethnic groups.

Reading Strategies for New Mexico in the 70's. Henry W. Pascual, ed., 1972, ED 061 022.

Three papers, with references included, dealing with evaluating and selecting reading instructional materials, use of standardized tests and their resultant norms (suggestion is not to use them with minority children) and the use of formative evaluation (in a diagnostic way).

Relationships with Others

In viewing relationships with other systems the "voices" show a variety of opinion. Although nearly all indicate the need for more Indian input, many also recognize the need for cooperation with state and federal projects to receive help in solving their problems.

> Perhaps the most important matter in regard to education is the lack of control and involvement on the part of Indians. The schools on reservations are a part of the Bureau hierarchy. All school personnel are subject to the bureaucracy, not to the local community being served. As a result, Indians take little part and seldom show concern over what goes on in the schools, although they place a great value on education and have much pride in their children's graduation.
>
> Schusky, 1970, p. 33

> The national conscience has been pricked and, at least in educational matters, communications are starting to flow both ways -- an event of fundamental importance in so far as improving educational services for Indian people is concerned.
>
> Marland, 1972, p. 5

> "This is why we think that Indian people should be on the school boards; and many times it's not going to be accomplished, you know, through elections, because most Indian people in these particular areas are not middle class, and your problem-solving techniques are middle-class concepts; and we are trying to teach them problem-solving techniques, but they haven't learned them yet; . . . ."
>
> Mrs. Iola Hayden, Director, Oklahomans
> for Indian Opportunity as cited in Committee
> on Labor and Public Welfare, 1969, p. 589

> "Many schools have taken the position that their job is to educate Indian children and this can best be done without the interference of parents who aren't aware of the value of education.
>
> This is compounded by the fact, historically, that decisions affecting the education of Indian children were not made by Indian parents, but rather by governmental officials. Over the years this has created a dependency on someone else to make decisions affecting Indian children. The parents have felt left out and unnecessary."
>
> Education Committee, Loneman Day School,
> Oglala, South Dakota as cited in Committee
> on Labor and Public Welfare, 1969, p. 1289

> The effects of the failure of the federal government to make good its legal obligations , and the constant betrayals and deceits, have been devastating to the morale of the Indian.
>
> Burnette, 1971, p. 32

> The closer relationship between state school systems and the Indian system has been welcomed by many Indian groups. Sixty-one tribes have established compulsory education regulations that conform with those of the states where they live.
>
> Washburn, 1971, p. 224

> Indians recognize the importance of State services and in general desire to work with local, State and Federal Governments toward a solution to their problems, but believe continued Federal responsibility for trust land, funding and other services are still very essential.
>
> Taylor, 1972, p. 168

> "The Council urged ' . . . that each State Government provide its Indian communities with all information on Federal and State aid available to them' for adult education and vocational training, and 'each State Government should cooperate with the Bureau of Indian Affairs.'
>
> The Council recognized adult and vocational education as important in 'alleviation of sub-standard economic conditions in Indian communities,' but was positive in stating that these programs were supplemental to elementary, secondary, and higher education programs."
>
> Governors' Interstate Indian Council
> as cited in Taylor, 1972, pp. 185-86

In one study Indian education as a partnership between government and church was found to be in harmony with three major emphases in the secondary program on vocational education, moral education and the selective preservation of Indian culture (Sister Mary, 1962). This same study also called for a maximum of cooperation between parent, missionary and the governmental education.

Underwood (1966) calls for greater direct interaction between local, state and federal agencies to plan for improved educational opportunities. Though the study was concerned only with northeastern Oklahoma, the findings have some generalizability to other geographic areas.

> In Wisconsin, the State supervisors of Indian education and superintendent of public instruction have tried to develop understanding among all professional people of the special problems Indian students face, as well as to maintain close consultation with principals of schools with a large Indian enrollment, teachers of Indian students, the students themselves, their parents, and tribal leaders.
>
> Taylor, 1972, p. 85-86

> In essence, it means that I have asked all program officials to look at their particular activity -- whether it be education of the handicapped, provision of library resources, student aid, bilingual education, work-study, community colleges, career education, or whatever -- with a special view toward the assistance their program can systematically deliver to enhance Indian education.
>
> Marland, 1972, p. 9

> I am certain that this process will help us to improve our record of program support for Indian education through much tighter monitoring and technical assistance to States and to local school systems.
>
> Marland, 1972, p. 9

> "Indian people need the expertise of people in the professions to provide technical assistance in attaining their objectives. They need people who will be willing to do the actual work of operating programs until they train their own people or have them trained.
>
> Federal agencies are going to continue to have a role in Indian education programs. The federal government should stress the need to adopt a policy of extensive consultation with Indian tribes before embarking on any program involving Indian people . . . .
>
> Indians have always maintained they have the right to be an Indian, nothing less and nothing more. . . .
>
> This is not to say (they) do not wish to participate in the mainstream of society. They do, but not at the expense of cultural genocide."
>
> Richard Zephier, Education Specialist,
> BIA, as quoted in Phi Delta Kappan,
> May 1973, p. 642

A study describing the problems of Indians entering Arizona colleges cites various ways in which the college and Indian might work together (Quimby, 1963). Both public and private post-secondary schools as well as secondary schools and Indian groups have various mutually supportive roles to play.

And, other thoughts . . .

> Surely the non-Indian may learn much from Indian cultural affinity with nature just as the Indian has profited from some scientific advances of white technology.
>
> Jacobs, 1972, p. 30

> When you are without rights or power, it is not easy to stand up to those who you know can revenge themselves on you with impunity.
>
> Burnette, 1971, p. 74

> Because the Secretary of the Interior is primarily concerned with the public lands and their exploitation, Indian policy has tended to be seen in relation to this goal.
>
> Washburn, 1971, p. 209

> I realized anew that men, whatever their color, must be judged as individuals.
>
> Burnette, 1971, p. 51

> According to federal statute, the secretary (Secretary of the Interior) is the "guardian" of the Indian.
>
> Burnette, 1971, p. 16

> It is the tradition that somehow the Indian should conform, aspire or submit to the dominant white culture of the United States.
>
> Washburn, 1971, p. 191

The inability of white liberals to understand that a cultural pattern different from their own might still have social value and moral validity continues to be a stumbling block in our relations with the Indian.

Washburn, 1971, p. 193

The crushing burden upon the American Indian is that the one option most natural to him - to be an Indian - is the one that is denied him in white America.

Washburn, 1971, p. 238

In fact, isn't it almost self-evident that we desperately need the native American Indian and his culture?

Jacobs, 1972, p. 30

Note: Bibliographic citations appear on pages 74-76.

MANY VOICES SPEAK: POLICY PARTICIPATION

President Johnson set federal policy toward Indian education by proposing a program promoting Indian development. In this policy he pledged respect of Indian dignity as well as the uniqueness of the Indian citizen, suggesting partnership rather than paternalism. President Nixon, too, suggested federal policy exist to provide an opportunity for Indians who so wished to live a useful and prosperous life in an Indian environment.

> The Northwest Ordinance (1787) states: The utmost good faith shall always be observed towards the Indians: their land and property shall never be taken from them without their consent; and in their property, rights, and liberty, they shall never be invaded or disturbed, unless in just and lawful wars authorized by Congress; but laws founded in justice and humanity shall from time to time be made, for preventing wrongs being done to them, and for preserving peace and friendship with them.
>
> Washburn, 1971, p. 53

> From the 1880's until 1934 the federal government put strong pressure on Indian tribes to discard their traditional customs and act like white men.
>
> Sorkin, 1971, p. 5

> Indians living on reservations have almost all the freedoms other Americans possess; restrictions are placed only on tribal funds and property.
>
> Sorkin, 1971, p. 5

> No act of the tribal government, except the taxing of its own people, could be performed without the express approval of the BIA.
>
> Burnette, 1971, p. 18

The white man of today has largely forgotten the Indian nations which his great grandfather knew. Now all he sees are individual Indians possessing rights different from his own, rights he would rather destroy than understand or respect. That the attitude can dominant court decisions as it has too often dominated legislative halls and executive agencies, and that it can be phrased in terms of a moral duty, constitutes another of the tragic elements in American Indian policy.

Washburn, 1971, p. 185

"The program I propose seeks to promote Indian development by improving health and education, encouraging long-term economic growth, and strengthening community institutions.

Underlying this program is the assumption that the Federal government can best be a responsible partner in Indian progress by treating the Indian himself as a full citizen, responsible for the pace and direction of his development.

But there can be no question that the government and the people of the United States have a responsibility to the Indian.

In our efforts to meet that responsibility, we must pledge to respect fully the dignity and the uniqueness of the Indian citizen.

That means partnership--not paternalism.

We must affirm the right of the first Americans to remain Indians while exercising their rights as Americans.

We must affirm their right to freedom of choice and self-determination.

We must seek new ways to provide Federal assistance to Indians--with new emphasis on Indian self-help and with respect for Indian culture.

And we must assure the Indian people that it is our desire and intention that the special relationship between the Indian and his government grow and flourish.

For the first among us must not be the last.

I urge the Congress to affirm this policy and to enact this program."

"President Johnson's Indian Message,"
as cited in Taylor, 1972, p. 198

"We must recognize that American society can allow many different cultures to flourish in harmony and we must provide an opportunity for those Indians wishing to do so to lead a useful and prosperous life in an Indian environment."

"President Nixon's Indian Message,"
as cited in Taylor, 1972, p. 198

The federal government should not, by its policies, either encourage or discourage Indians leaving the reservations. Expectations and desires for self-fulfillment vary so greatly among tribes and among their members that programs must be devised to give the individual Indian a choice about where he earns his livelihood.

Sorkin, 1971, p. 7

It was such an age-old procedure--a promise or a treaty, then a broken promise or treaty, and then a new promise or a treaty that would soon be broken. The whites were unswerving in dedication to relieving the Indian of anything they consider valuable.

Burnette, 1971, p. 76

Congress, as you know, has funded the Indian Education Act at $18 million for FY '73, enabling us to launch many new programs. We see the bulk of the first year funds being directed to the planning and organization of improved service to Indians. We expect a high percentage of first-year grants to be awarded for needs assessment and planning, with operational grants to follow in fiscal '74, especially in career education categories and community college opportunities for Indians.

Marland, 1972, p. 16

Here, then, was the usual pattern of Indian policy as exercised throughout American history: a strong expression of interest by the Congress based on a hasty assumption about what was good for the Indian and a more calculating assumption about what was good for the white; the policy phrased in rhetoric evoking images of the Declaration of Independence and the Sermon on the Mount; instructions to the executive to carry out the policy on pain of financial cutbacks or administrative extinction; and an unspoken assumption that the Indians could be cajoled, forced, frightened, or persuaded into recognizing the benevolent intent of the framers.

Washburn, 1971, p. 85

"I realize that it will not be possible always to obtain Indian cooperation . . . . We must proceed, even though Indian cooperation may be lacking incertain cases."

Dillon S. Myer, Commissioner, BIA
(1952) as cited in Fey and McNickle,
1970, p. 145

The Indian tribes are supposedly protected by over 389 treaties, 5,000 federal statutes, 2,000 federal court rulings and more than 2,600 rules and regulations having the force of law, as well as over 500 opinions issued by the attorney general of the United States.

Burnette, 1971, p. 31-32

> That the solemn treaties of the United States proved ineffective first against the lawless white frontiersmen of the time and later against the forgetful successor governments of the United States is less a commentary on law than it is on honor.
>
> Washburn, 1971, p. 58

> The effects of the failure of the federal government to make good its legal obligations, and the constant betrayals and deceits, have been devastating to the morale of the Indian.
>
> Burnette, 1971, p. 32

> The Act (Indian Education Act included in the Education Amendments of 1972) also authorized grants from OE to the States, school districts, Federally supported schools, and--- most important --- to Indian tribes, organizations, and institutions to mount projects demonstrating improved educational opportunity for Indian children and adults.
>
> Marland, 1972, p. 15

> "The goal of self-sufficiency - the ability of the Indian people to stand on their own feet - seems to be accepted by many Indians and Government policy makers. Most everyone will claim the same goals for Indians economic self-sufficiency, the fulfillment of promises made by the Federal Government, and a standard of living comparable to that of other American communities."
>
> Louis R. Bruce, Commissioner of
> Indian Affairs, March 17, 1971 as
> quoted in Taylor, 1972, p.122

Policy Participation: Indian Control

Within the Indian culture, philosophies vary about Indian policy. Many reservation Indians are alarmed by acts of the militants; different sets of problems exist in each Indian community. Motivating the Indian to help in solving his own problems is one policy objective recommended by many.

> Recent trends in minority attitudes suggest that the assumptions of the 'melting pot' - of the inevitability and desirability of the integration of minority groups into the body of American life - are increasingly irrelevant.
>
> Washburn, 1971, p. 239

The Act (Dawes Severalty Act of 1887) had the backing of those who wished the Indian well and of those who wished him ill. About the only group which was not enthusiastic for the bill was the group it was designed to help: the Indian.

Washburn, 1971, p. 73

". . . I believe our disappointment would be in coming here and presenting our case to the committee and finding out that nothing is ever done about our presentation and what our problems are. This has always been the case."

Henry Montague, Sr., President,
Quechan Tribal Council as quoted in
Committee on Labor & Public Welfare,
1969, p. 1015

The philosophy of pluralism expressed by President Nixon and many of the States, the responsiveness of all branches of the Federal and State Governments to Indian desires, and the increased sensitiveness of the population at large to the problems and aspirations of ethnic minorities provide a receptive and supportive environment for serious consideration of the goals of Indian people.

Like others, the Indians do not speak with one voice. Many reservation Indians are alarmed at some of the philosophies and tactics of militant urban Indians, yet the militants receive a good percentage of Indian newspaper coverage. Indians in one community may have a different set of problems and different resources with which to meet them than Indians in another community. There is also a difference in attitude toward adjusting to the non-Indian world among Indian communities, and sometimes sharp cleavages on this matter within such communities.

Taylor, 1972, p. 145

"An objective which should undergird all Indian policy is that the Indian individual, the Indian family, and the Indian community be motivated to participate in solving their own problems. The Indian must be given responsibility, must be afforded an opportunity he can utilize, and must develop faith in himself.

Indian-made plans should receive preferential treatment and, when workable, should be adopted."

Commission on the Rights, Liberties and
Responsibilities of the American Indian
as quoted in Vogel, 1972, p. 213

If we were to define the one strategic need of our people, it would have to be self-determination . . . . Education, economic development, health and welfare, leadership - these are desperate needs. They can only be met by and with the right to guide and determine our present and our future.

Wassaja, January 1973, p. 2

The emphasis is on transfer of control and responsibility from the Federal Government to Indian communities rather than to State or local government.

Taylor, 1972, p. 72

The time is ripe for Indian leadership to play a dominant role in initiating public Indian policy. The chances are good that if the Indians can achieve an effective national pressure group they will play such a role. In any event, even without a unified solidarity, individual leaders, such as many of the present chairmen of Indian tribes, will have considerable innovative impact on Indian policy affecting their communities.

Taylor, 1972, pp. 156-57

Unless the militants create a backlash, the strong public support for Indians will continue and Indians will in large measure have the power to use such support constructively or otherwise. If a State or the Federal Government tries a major Indian policy move without consultation and agreement on the part of the Indians, the Government is likely to be stopped dead in its tracks and the policy not implemented.

Taylor, 1972, p. 156

Indians and the various governmental levels recognize that Indian motivation, desire and action are the most crucial ingredient in Indian progress.

Taylor, 1972, pp. 168-69

With reservation planning as the base, the American Indian and all Americans can move forward together in building stronger communities, more viable States, and a Nation proud of its Indian heritage and Indian participation.

Taylor, 1972, p. 172

Indian organizations have assisted us in defining the criteria for selection, and will be involved in reviewing all regulations, guidelines, and program priorities to be carried out under this new law. Indians, exclusively, were in charge of our selection process for the Council (National Advisory Council on Indian Education) nominees.

Marland, 1972, pp. 16-17

The encouragement of Indian economic and educational development under increasing Indian self-determination is not pointed in the direction of a return to past traditional life; neither is it designed to deliberately remove Indian peoples from retaining identification with their particular heritage. It does open the possibilities for Indian people to play an active role in evolving modes of life they consider necessary for being Indian in the world of today and tomorrow.

Fuchs & Havighurst, 1972, p. 326

. . . only 1.5 per cent of Department of Interior programs directly serving Indians are now under Indian control and only 2.4 per cent of the Department of Health, Education and Welfare programs for Indians are run by Indians.

Fey & McNickle, 1970, p. x

The Amendments (Education Amendments of 1972) have created an Office of Indian Education in OE to administer the new programs. The office will be headed by a Deputy Commissioner who will be nominated from a list submitted by the 15-member National Advisory Council on Indian Education, also created by the new law.

Marland, 1972, p. 15

"Buildings do not make schools.

It is true that we need these buildings but we also need more dedicated teachers who believe in us. We need leaders who seek our opinions. We need leaders who respect us."

Miss Marian Antone, student, Indian
Oasis Public Schools, Sells, Arizona
as quoted in Committee on Labor and
Public Welfare, 1969, p. 1018

Because Indian answers to these questions may vary markedly from the answers of the dominant society, and because Indians and whites may have very different educational goals, a growing number of Indian communities are seeking to control the education of their own children. This usually means setting up schools run by Indians, especially for Indians.

The movement to do this has taken at least four basic forms:

1. Assuming control over religious mission schools. . . .
2. Exercising latent voting power in established and previously white-controlled school districts. . . .
3. Contracting with the Bureau of Indian Affairs to set up new Indian controlled schools or to assume control over existing BIA institutions. . . .
4. Creating from scratch a predominantly Indian public school district. . . .

Akwesasne Notes, Jan.-Feb. 1972, p. 30

We can no longer continue merely to criticize the educational system, because we now have Indian scholars to get involved in the process of improving education on a positive basis. We can no longer depend upon non-Indians to dictate our course of destiny. The Bureau of Indian Affairs must trust the Indians to operate their own schools. The vast potential of Indian scholars awaits the delegation of authority of local autonomy.

Indian Historian Press, 1970, p. 130

. . . the entire Neah Bay (Washington) School staff is involved in redesigning their program, and it's turning education around in that town. A high drop-out rate has dramatically reduced, and a small rural school is being transformed into a model of modern educational practice. Indian education is being returned to Indians.

Marland, 1972, p. 10

I cite these projects to give you a broad-brush picture of the range of Indian education activities that OE is supporting. More importantly, I mention them because they are all uniform in one respect: each enables Indians themselves to design the approach to a given educational problem such as illiteracy or bilingual education, postsecondary needs, career education, early childhood programs, or whatever.

Marland, 1972, pp. 13-14

One of our major concerns was to make certain that Indians were given an appropriate strong voice in the making of policy in the Office of Education in order to avoid future mistakes of the same kind.

Marland, 1972, p. 7

> Responsibility for the school programs must be transferred, at least in part, to the community while economic support comes from the Federal government. To divorce financial responsibility from other responsibilities is always difficult.
>
> Schusky, 1970, pp. 33-34

> ". . . it should be up to the Indian tribe to determine whether it is willing and able to assume administrative responsibility for a service program which is presently administered by a Federal agency. . . . the final determination should rest with the Indian community. This program was voluntary, it could involve parts of programs and the Indians would have the right of retrocession."
>
> President Nixon's Indian Message
> as cited in Taylor, 1972, p. 200

Policy Participation: Technical Assistance

Expertise, or technical assistance, in attaining Indian objectives is a necessity. Only by working with Federal and State sources do most Indians feel they will regain some of the dignity lost through the years.

> "What we ask of America is not charity, not paternalism, even when benevolent. We ask only that the nature of our situation be recognized and made the basis of policy and action.
>
> In short, the Indians ask for assistance, technical and financial, for the time needed, however long that may be, to regain in the America of the space age some measure of the adjustment they enjoyed as the original possessors of their native land."
>
> Declaration of Indian Purpose (American Indian Chicago Conference, June 13-20, 1961) as cited in Vogel, 1972, p. 212

"The underlying assumption appears to be eventual State operation and support of public schools for Indian children. Cooperation among tribal councils, local governments, State Governments, and the Bureau of Indian Affairs (BIA) for formal education and training after leaving school is highlighted. In another part of the policy statement special emphasis is placed on each State Government cooperating with the BIA on adult education and vocational training."

Governors' Interstate Indian Council
as cited in Taylor, 1972, pp. 184-85

My point is this: we in the educational establishment are learning from you. And we are anxious to work with you for a better day not only for Indian education, but for all of education. Surely our success as educators, whatever our ethnic differences, will be measured by the ways in which we serve all children in America.

Marland, 1972, p. 17

Indians recognize the importance of State services and in general desire to work with local, State and Federal governments toward a solution to their problems, but believe continued Federal responsibility for trust land, funding and other services are still very essential.

Taylor, 1972, p. 168

"Indian people need the expertise of people in the professions to provide technical assistance in attaining their objectives. They need people who will be willing to do the actual work of operating programs until they train their own people or have them trained.

Federal agencies are going to continue to have a role in Indian education programs. The federal government should stress the need to adopt a policy of extensive consultation with Indian tribes before embarking on any program involving Indian people. . . .

Indians have always maintained they have the right to be an Indian, nothing less and nothing more. . . .

This is not to say (they) do not wish to participate in the mainstream of society. They do, but not at the expense of cultural genocide."

Richard Zephier, Education Specialist,
BIA, as quoted in Phi Delta Kappan,
May 1973, p. 642

Policy Participation: An Interpretation

(The following is an interpretive statement of the preceeding as well as other statements.)

Direct participation and involvement by Indians in both the policy development and policy implementation process is viewed by Indians and non-Indians alike as a high priority need. If policies directly affecting Indians are to be viable and effective it is necessary that Indians be involved in all the components of policy, especially the two aspects of formation and implementation.* It should also be noted that since most Indians have been allowed few decision-making roles in the past, steps may be necessary to assist and prepare Indians for these roles. This paper, then, will focus upon three major points: A. Indian involvement in policy formation; B. Indian involvement in policy implementation; and C. The need for preparing and assisting Indians in the above two (A & B) roles. Although each will be treated separately, a high degree of interrelationship does exist.

To paraphrase Abraham Lincoln, policies and programs have been formulated and implemented *for* Indians, but few *by* Indians. A subtle (some would say not so subtle) philosophy pervaded many past actions regarding Indians. The idea of "civilizing the savage" and "doing what is right for them" rather than allowing the Indian to decide for himself seemed to be the dominant philosophy. Although it has been argued that Indians in fact had been involved, the pertinent fact is that Indians had not perceived themselves as being involved. What had been perceived by the Indians was (and to some degree still is) a sense of patronization or paternalism towards them by the non-Indian.

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*While the inclusion of Indians in the policy formation and implementation process is imperative, non-Indians are not to be excluded completely. For numerous reasons, including technical and administrative knowledge and expertise, non-Indians must also be an integral part of the process.

The initial step in actively involving Indians is to include them in the various stages of policy formation. To achieve desirable results a policy must set guidelines which will achieve desired outcomes and this can best be done if the recipients of a policy are included in the planning stages. What a non-Indian thinks is best for an Indian may have little or no relevance to what the Indian himself feels is needed. The need for including Indians at this stage is necessary for at least two reasons: 1) to meet needs of the specific Indian target group and 2) to create awareness that subsequent projects will reflect Indian thinking and needs; that it will be "theirs" versus something the non-Indian has foisted on them "for their own good." It is understandable that resentment will often exist on the part of any group which has something presented to them in the latter manner.

There are numberous examples of Indians not being involved in policy making, but what is more important are those cases where Indians are taking part in the planning processes. The Office of Economic Opportunity (OEO) is one of several federal agencies making efforts in this direction:

> A major point of the OEO philosophy is that each individual community will operate at its own level of program sophistication, and that program development itself

> will be an educational process. All community action agencies are responsible for planning, developing, implementing and operating those programs which the people, through their own governing boards, have determined will best suit their needs. *

Another and more specific example of Indian involvement is the "State-of-the-Art Paper on Curriculum Development for the Occupational Education of Indians" which is funded by the Bureau of Adult, Vocational and Technical Education. The Northwest Indian Council on Education has been designated as the steering committee of this project and sets the directions to be followed. Non-Indians are also involved and are contributing technical knowledge, but it is the Indian steering committee that holds the final decision-making position.

Just as Indians need to be involved in policy formation, it is equally important that they be involved in and responsible for the implementation stages. Indians must have the responsibility and opportunity to direct programs and make the necessary day-to-day decisions which accompany them. Too many times the political unit in an Indian community does not have ultimate responsibility. For example, in many cases the Bureau of Indian Affairs (BIA) or the Public Health Service has final authority over tribal councils.

> Agencies like the BIA and Public Health Service were permitted no part in tribal politics; but by the mere fact of their economic potential, they acted as powerful governing forces on the reservation. **

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* Arizona Affiliated Tribes, Inc., Self Determination: A Program of Accomplishments, May 1971, p. 9 (cited in ERIC - ED 057 974).

** Edward A. Parmee, A Modern Apache Indian Community and Government Education Programs, The University of Arizona Press, p. 88, cited in Indian Education: Hearing Before the Special Subcommittee on Indian Education.

So even when responsibility has nominally been delegated to a community, its members are aware that their own governing body does not have final authority. This tends to diminish what influence the tribal council may have and can break down coordinated and cohesive actions on the part of the community necessary to successfully carry out programs. The time for the "Great White Father" to make decisions in the "best interests of Indians" has long since run its course.

Another indication of the failure of not allowing Indians to make decisions regarding their own programs is the growing awareness, involvement and even militancy of many Indians. Their dissatisfaction with current governmental policies and practices is due, at least partially, to a sense of inefficacy regarding the system in which they are forced to participate. Recent events, including Alcatraz, the Trail of Broken Treaties, and Wounded Knee are all tied to the fact that many Indians have little authority to plan and implement policies or programs regarding their personal lives. Termination is not the answer, but a greater degree of self-government is needed. It is conceivable that once Indians (in organized communities or involved in Indian programs or projects) are allowed to govern themselves and make necessary decisions, a greater faith in and sense of efficacy toward the government will result in benefits for Indians and non-Indians alike.

Since many Indians are aware their voices or actions have few results, they feel little need to carry out programs for which they themselves have little responsibility. Similarly, this sense of frustration tends to turn them away from working with the established system. Once they are able to make decisions within the broad guidelines of a policy or program, the latter will be much more meaningful to them.

For both the planning and implementation stages of policy, a number of resources representing a wide range of Indian views are available. In addition to involving local people in the programs and policies affecting them, there are numerous Indian groups which can be tapped. Tribal councils, urban centers and various Indian organizations are a few of the Indian groups which should be involved. A variety of philosophies exist among these groups, such as would exist among any group of people, and all should be represented, especially in the planning stages of policies.

While including Indians holding various philosophies and representing different tribes in all policy stages, it is necessary to remember that concurrent preparation or training for these roles may be necessary. Self-determination and a greater degree of self-government needs to be attained as soon as possible, but the technical or administrative knowledge necessary may not presently be available among Indians to achieve this immediately.

For example, a recent study indicated that total control of the educational processes by a community is not the answer for every Indian (or, for that matter, non-Indian) community.* The procedures and experiences needed to direct and implement all the actions necessary to run educational programs in a community many times are not available. The knowledge needed to accomplish this is not inherent and cannot be expected from a group that has had few opportunities to either gradually learn the needed information (via formal education or training), or assume leadership positions (informal education or training).

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* Janice J. Weinman, "Local Control Over Formal Education in Two American-Indian Communities: A Preliminary Step Toward Cultural Survival," Review of Educational Research, vol. 42, no. 4, Fall 1972, pp. 533-39.

Various programs, institutes, and schools realizing this need are responding: training programs and facilities specifically aimed at Indian needs are increasing. Programs offered by federal agencies (the School Administrators Program funded by OEO) and universities such as Harvard, Bemidji, Arizona, New Mexico, DQ University are apparently beginning to meet present and future leadership needs.

In the interim, however, programs such as the Special Technical Assistance Program (OEO) and organizations such as the National Indian Training Center may be able to provide specialized assistance needed by Indian groups. Additional efforts are needed in both present and future planning for training Indians in administrative roles and present programs need to be encouraged and expanded.

Although Indians have a unique relationship with the U. S. Government, their desire and need to be involved in the policy making and implementation processes is not something unique to them. Almost every minority group has eventually rebelled against being governed without being represented or involved. The reasons for European immigration to what is now the United States may be the most pertinent example of this. In turn, the original inhabitants of the U. S. must be given the opportunity and right to assume the roles, and be afforded the same degree of individuality and respect that the non-Indian immigrants were seeking when they came to the North American continent.

One means of achieving this is by actively involving Indians, representing a variety of philosophies, in the policy formation and implementation processes at all levels, while simultaneously helping to prepare and assist them for such roles. There appear to be few valid reasons why Indians cannot immediately assume poisitions in the area of policy formation and give input to determine or influence policy output. In the area of policy implementation however, a more gradual assumption of responsibility by Indians may be necessary. An immediate and total delegation of authority in this area may evoke fears of termination. Similarly, the technical or administrative skills needed for this function may not yet be available on a wide-scale. However, steps need to be taken immediately to commence involving Indians as much as feasible, while continuing or expanding whatever training measures are necessary to enable Indians to assume a larger share of the responsibility in implementing their own programs.

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PROGRAMS

Occupational education is available to Indians in both public schools and schools operated by the Bureau of Indian Affairs. The project staff and some members of the Northwest Indian Council on Education visited a few selected programs to obtain first-hand exposure to varying approaches now being used.

The following pages describe selected programs of the Haskell Indian Junior College and the Southwestern Indian Polytechnic Institute, which are operated by the Bureau of Indian Affairs. (Also visited was the Institute of American Indian Arts in Santa Fe, New Mexico.) Also described is a new program funded by the National Institute of Education (NIE) which is a part of the NIE thrust in Career Education. Located in Glasgow, Montana, this program strives to provide career education to rural families (including some Indian families). The last program is that of the Warm Springs reservation which, in essence, is a public school program.

Many other programs, especially short-term developmental programs could have been described. Here, however, the purpose is to provide a variety of perspectives of occupational education which have stood the test of time and have utilized varying approaches. The reader is requested to search out other programs which represent different approaches to occupational education.

Haskell Indian Junior College, Lawrence, Kansas

Haskell Indian Junior College (HIJC), a federally operated junior college functioning under the authority of the U. S. Department of the Interior, Bureau of Indian Affairs (BIA), is located in Lawrence, Kansas. The first class of students entered "Haskell Institute" in 1884 and until 1964 both high school students and high school graduates were accepted. In 1964 Haskell graduated its last high school class and became solely a 2-year vocational school. In 1970 Haskell obtained junior college accreditation and is now known as Haskell Indian Junior College.

The 280 acre campus reflects the changes Haskell has undergone. Existing dormitories, educational and training facilities are being renovated, and simultaneously, new facilities are being built to meet new course needs as well as the demands and requirements of a student body of 2,000 men and women. Well-equipped classrooms and training facilities (including a $2-1/2 million mechanical-auto complex) are evident. Many facilities are used for training as well as operational purposes.* In addition to the educational facilities, extra-curricular facilities as well as the "Little Indians Day Care Center" are available.

Programs offered are also undergoing change, but presently a student can pursue a trade or technical skill, a junior college degree or a combination of both. One and two year programs are available which lead to: 1) an Associate of Arts degree; 2) an Associate of Applied Science degree; 3) a diploma; or, 4) a certificate. The major instructional divisions leading to the above are: Art, Building Trades, Business and Secretarial Science, Food Service, Health

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*e.g., the printing equipment is used for student training purposes as well as for the printing of many HIJC and BIA materials.

Occupations, Home Economics, Humanities, Indian Studies (which includes Indian music, folklore, history, languages and crafts), Mechanical, Music, Natural and Physical Sciences, Physical Education, Printing, Social Sciences, and Technical. Thus, it is evident that vocational education is no longer the sole focus of the school. This is further illustrated in the "Statement of Philosophy," part of which states:

> Haskell Indian Junior College strives to afford the individual opportunities to develop his talents to the utmost. . . . The educational program at Haskell Indian Junior College allows a student to pursue various interests. We believe that the college must provide both a general education and the best in specialized study.*

Approximately 30 percent of the students at Haskell pursue specific vocational training, while the remaining 70 percent plan on transferring to a university upon completion of their program at HIJC. Other characteristics of the student body include; a) about 100 tribes are represented; b) students come from about 30 different states, although the majority are from the Western half of the United States; c) about 40 percent of the students are from reservations; d) the male-female ratio is roughly even; e) most are single, although some married students are enrolled; f) all have completed high school; g) all have at least one-fourth degree Indian blood.

Although all students are Indian, this is not the case with the administration, faculty and staff. A slight majority (about 60 percent) of the instructional personnel are Indian (including Department chairmen), but the administrative staff is about 50 percent Indian and 50 percent non-Indian. One exception to this is the fifteen member Board of Regents which is composed of Indians representing various tribes from throughout the United States.

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*Haskell Indian Junior College Bulletin, Volume Two, 1972-73, p. 8.

The counseling staff (primarily Indian) is available for personal and vocational counseling, although many students have decided upon a general course of study before arriving at Haskell. A new program, now in its final planning and approval stages, will establish a two-week vocational counseling session for entering students prior to the beginning of each Fall Semester. Counselors are located in the dormitories (which house all but married students) and carry out counseling on a one-to-one basis as well as on a small group basis. In addition, a recently initiated program is attempting to meet the special needs of students with alcohol or drug problems.

Placement counselors, per se, do not exist and apparently are not needed at this time. Placement functions are the responsibility of the department chairmen and since there exists a great demand for Haskell graduates, few placement difficulties have been encountered.

Haskell Indian Junior College is continually evolving and undergoing changes to meet the needs faced by Indian students today. Education, occupational and personal needs are apparently being met by various means, including a widerange of curriculum offerings, as well as such specialized and varied aspects as extra-curricular activities, the alcohol and drug program, and the day care center.

Southwestern Indian Polytechnic Institute, Albuquerque, New Mexico

The Southwestern Indian Polytechnic Institute (SIPI), dedicated 21 August 1971, has modern facilities and equipment valued at more than $14 million. Included are four coeducational residence halls, a student center, dining and institutional center, instructional materials center, centers for business education, occupational education and supportive education, a clinic and the administrative building.

Located outside Albuquerque, New Mexico, SIPI serves the post-high school age Indian student by providing the General Educational Development (GED) Preparation Program for high school equivalency. Vocational instruction is also offered in the areas of:

1. Secretarial
2. Clerical
3. Marketing and Distribution
4. Numerical Processing
5. Civil Engineering Aid
6. Commercial food Preparation
7. Drafting
8. Electronics
9. Offset Lithography
10. Optical Technology
11. Telecommunications

Each program allows open-entry/exit with students able to progress from a job entry level skill to a more complex variety of competencies in a cluster of occupations. A team consisting of the student, counselor, coordinator, and instructor work closely together to guide the student's career preparation. Each vocational course of study developed by SIPI is comprehensive and well organized.

Supportive instruction provided concerns employment information, applied economics and employer relations. This core is required prior to a cooperative work program or job placement. Driver education and instruction in avocational interests are also available. Electives are also available in math, communications, human relations and physical education.

The Indian Health Service operates a dental clinic on campus which also provides training to students in both dental assistant and dental technician occupations.

The facilities, equipment and other resources are among the best available. Though less than 500 students are now enrolled there are ultimate expectations for approximately 1400 in residence. The present study body is evenly divided between males and females with some demand being pressed for nursery facilities so that married students could more easily attend. Students are mostly from rural areas and must be of 25 percent Indian blood.

Three general instructional programs at SIPI vary the percentage of time devoted to occupational preparation. The full-time tract has no support element. Another alternative is half-time support and half-time occupational instruction.

All personnel are civil servants and half of the professional staff are Indians. (All the clerical staff is Indian.) Instructors are hired on the basis of occupational competency. One professional person is charged with job placement of students. The school board is made up entirely of Indians drawn largely from the Navaho tribe.

The potential of SIPI to prepare competent graduates is great. The Institute appears to be flexible but at present is very much underutilized. The economy of the equipment and facilities provided at that one location is questioned by this writer. It appears that more resources are available at SIPI than are really necessary at only one location. It might be desirable to give greater consideration to decentralization or greater diversification with the same resources.

Mountain-Plains Education and Economic Development Program, Inc., Glasgow, Montana

A former Strategic Air Command base at Glasgow, Montana, serves as the site of a residential family oriented career education program. Although participants are primarily Caucasian, some Native Americans are included in the 200 families in the experiment. All are rural disadvantaged families from North and South Dakota, Wyoming, Nebraska, Idaho and Montana.

The major concept of the program is to provide for a sparsely-settled area some of the services provided by Model Cities for an urban area. The program philosophy hinges on temporarily removing the family unit from its normal environment to a highly structured setting where careful attention is given to total life development. By providing housing and stipends for several months of residency, the hope is each family member can develop an appropriate career role -- through employment, study, home management or a combination of the three elements.

Mountain-Plains activities focus on four main goals:

1. Improving the growth, development and employability of individuals in the region through an innovative, experimental system of career education.

2. Improving the economic functioning within the region through programmed efforts to provide job capabilities for employment in economically profitable occupations that will be developed within or attracted to the area.

3. Improving the health and general welfare of persons through a program of health education and services.

4. Improving the family living and community life through a program of formal and informal educational activities and outreach services.

A new family involved in the project spends the first week in orientation and assessment. After needs and interests are determined, an individual prescription, or study plan, is written for each family.

The career education system includes programs in tourism, health, and public services. Six instructional cores with skills common to all three occupational areas provide training in business and office, mobility and transportation, food services, facilities management, facilities operation and educational and social services.

Staff hopes to create a truly competency-based open-entry open-exit program which allows individuals to move into and out of the three career education phases of awareness, exploration and preparation. The occupational preparation phase is eliminated by work experience, often in nearby Glasgow. Mountain-Plains staff rely heavily on employer ratings of participant performance.

Each household head is told to think of himself as a full-time student being paid for participation in all phases of life beginning with the family as a unit and progressing into work and recreation. Time is handled like a job, with heads of households spending 40 hours in weekly training. Wives must spend 20 hours each week learning to improve homemaking skills or learning job skills if she wishes. Children over 16 take part in a work situation in addition to going to school.

Early childhood education for pre-schoolers from six weeks to six years is on base, free to Mountain-Plains participants. Elementary children attend classes on base. Secondary students are bussed to Glasgow.

Leisure time is stressed. Through a family life component, participants develop an awareness of how their behavior affects not only themselves, but their community and nation. Recreational possibilities include the many outdoor activities (hunting, fishing, boating, water skiing, hiking and snowmobiling) as well as complete gymnastics facilities, theater, bowling and dancing.

Each family is responsible for 12 hours of community betterment activities each week. Participants may experience activities in service organizations, community improvement projects and coordination of all community functions. Ultimate goal is to prepare participants to take an active role in community betterment when they return to home environments.

Employment of participants upon completion is the prime goal at Mountain-Plains. Each of the six states has job development specialists who continually cooperate with local businesses to develop work possibilities for participants. Completion time for each family varies, but the average is about one year. Some families relocate in new areas, depending on job availability and whether they want to return to their former environment.

Warm Springs Indian Reservation, Oregon

The Bureau of Indian Affairs (BIA) provides education and training where it is not otherwise available to federally recognized Indians. Of the 220,000 Indian children and youth between the ages of 6 and 17 only 51,000 are served in BIA-operated schools. There are 100,000 in public schools where their attendance is financed by the federal government. Only 40,000 are in public schools financed by state and local school districts and another 9,000 are in mission or private schools. The remaining 20,000 are not in school.*

Warm Springs' educational system is representative of many reservation school systems. Elementary children receive instruction at a school on the reservation operated by a local school district. Secondary students are bussed to Madras just outside the reservation and are included as part of the public school program.

The school system is operated much the same as most rural systems and works within state and federal guidelines. The occupational programs available depend upon local initiative and state support with some federal financing. The programs available to students include vocational agriculture, diversified occupations and clerical preparation.

Programs and procedures for curriculum development would be similar to those outlined in the resources section of this paper. Citizens of the district, through their representatives, must request programs and activities of interest to them. The Madras school board has one Indian member.

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*Fuchs and Havinghurst, p. 34.

Indian children attend Federal, private, and mission schools. In Fiscal Year 1971, there were 109, 174 Indian students, ages 5 to 18 years, inclusive, enrolled in these schools in the United States. Of the 134,017 enrolled in public schools, 80,323 received some assistance from the Johnson-O'Malley Program.

In 1970, the Bureau entered into contracts with 13 States and 10 school districts in five other States and five Indian organizations for four states and one district. In addition to these, aid was provided through contracts for the education of 3,400 students living in dormitories operated by the Bureau of Indian Affairs in towns bordering the Navajo Reservation, and in Alaska.*

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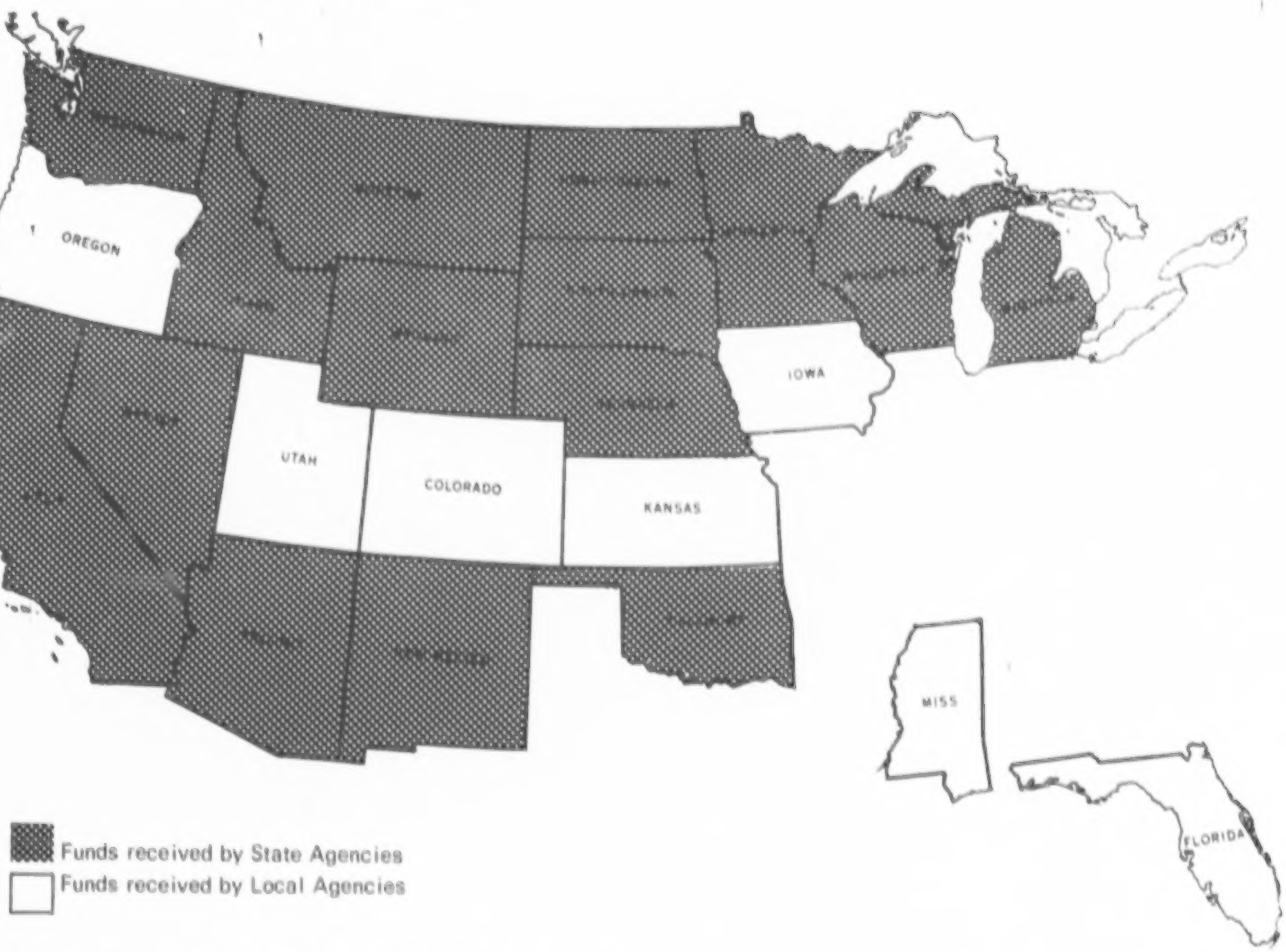
*Bureau of Indian Affairs. Johnson - O'Malley Annual Report, FY 1972, p. 3. Albuquerque: Bureau of Indian Affairs.

STATES RECEIVING JOHNSON-O'MALLEY FUNDS PROVIDED TO PARTIALLY DEFRAY EXPENSES OF INDIAN EDUCATION


OREGON
UTAH
COLORADO
KANSAS
IOWA
MISS
FLORIDA
▩ Funds received by State Agencies
☐ Funds received by Local Agencies

Source: Mr. Brice Lay, BIA Office, Albuquerque, New Mexico

RESOURCES

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RESOURCES

Too often new programs and new activities are started without adequate examination of existing resources. It is all too easy to assume that "if I don't know about it, then it doesn't exist." Another all too common shortcoming is to start from "scratch" rather than modify or adapt closely associated ideas or resources. Reinvention of the wheel is commonly accepted as undesirable. In like manner, the researcher is charged with contributing to further development of knowledge and therefore must be familiar with its present state of development.

The first task in avoiding duplication is awareness of what now exists. Only when this awareness is comprehensive can the succeeding analyses lead to further development without undue repetition.

The resources listed within this section are presented to develop this awareness. The listings are not exhaustive (no list ever is), nor are the listings selective (showing only the best). The perspective of the reader is required to judge the quality and relevance of any item presented. Many voices speak. A voice relevant and meaningful to one reader may well have no value to another.

The listings are representative of a wide array of resources which could be considered. The information concerning each item is adequate for gaining access to it. For brevity and economy the following abbreviations are used:

> ED 000 000 - This number represents an item entered in the Educational Resources Information Center (ERIC). Referral to the appropriate volume of Research In Education (RIE) will provide the complete abstract and instructions and costs for obtaining copies.

EJ 000 000 - This refers to an article in a magazine or journal which has been entered into the ERIC publication *Current Index to Journals in Education* (CIJE). Referral to the appropriate CIJE issue will provide appropriate references and directions for further access.

UM 00-0000 - Here the item is a dissertation or thesis which is available from Xerox University Microfilms. The abstract can be found, indexed by author, in *Dissertation Abstracts.* (The first 2 digits of the UM number are usually the same as the year the item was entered into *Dissertation Abstracts*.)

Search Procedures

The ERIC documents were selected from a complete listing of all items related to "Indian" which had been entered into the ERIC system from 1969 - 1972. The ERIC Clearinghouse on Rural Education and Small Schools (ERIC-CRESS) provided a computer printout on Indian Education and a manual search was then done utilizing the following descriptors:

Acculturation
Adult Vocational Education
Agricultural Education
Biculturalism
Bilingual Education
Career Education
Career Ladders
Community Attitudes
Community Characteristics
Community Control
Community Development
Community Influence
Community Involvement
Community Role
Counselors
Cultural Awareness
Cultural Background
Cultural Differences
Cultural Factors
Curriculum Development
Curriculum Guides
Job Training
Learning Activities
Lesson Plans
Objectives
Occupational Choice
Occupational Guidance
Prevocational Education
Program Evaluation
Socioeconomic Influences
Staff Utilization
State Departments of Education
State - Federal Aid
State - Federal Support
Student Attitudes
Student Characteristics
Student Developed Materials
Student Needs
Student Participation
Student Teacher Relationship
Teacher Attitudes
Teacher Characteristics

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Dropout Characteristics
Dropouts
Educational Methods
Educational Needs
Educational Objectives
Educational Policy
Educational Programs
Environmental Education
Environmental Influences
Evaluation
Guidance Counselors
Health Occupations Education
Homemaking Education
Teacher Developed Materials
Teacher Experience
Teacher Role
Teaching Guides
Teaching Methods
Teaching Procedures
Teaching Techniques
Testing
Testing Programs
Vocational Counseling
Vocational Education
Vocational Interests

Other related documents can also be found in the ERIC system. The ERIC-VT (Vocational - Technical) Clearinghouse, for example, will have many specific items relevant to curriculum development and vocational education. The clearinghouse on Educational Management will have knowledge of other useful materials relevant to policy and program development.

The dissertations were identified through a search conducted by DATRIX of dissertations entered into the system during the years 1960 - 1970. The following keyterms were used:

Indian
Education
Career
Occupation
Train

Of the 37 items identified only 23 related to the American Indian. The others concerned India. Again, the reader will find many additional items available from University Microfilms if other search strategies are employed.

The remaining items were identified in a variety of ways. The search intent was not so much to be exhaustive as it was to be extensive and representative of the many voices speaking at the present time.

RESOURCES FOR INDIANS

Due to the complexity of our governmental structure, many people are unaware of which organization(s) or which person(s) to contact to a) answer pertinent questions, or b) discuss relevant problems, needs and desires. On the following pages a paper discussing available occupational education resources is presented to help fill these needs. The names of each State Director of Vocational Education and each State Vocational Research Officer are listed within the paper. Also, a list of additional state and federal organizations is presented immediately following the paper.

Available Occupational Education Resources

Introduction

Vocational and technical education provides job training for high school students, out-of-school youth, adults, and post-secondary students. Programs are also offered for special target groups such as handicapped and less-advantaged. Most of the training is done during the day with students at the local high schools, area vocational schools, post-secondary technical schools, and local community or junior colleges. Many programs are offered at nights, on weekends, and during the summers at those schools. In many courses, on-the-job experience is also offered. Additionally, many special skill-upgrading programs are conducted for already employed, unemployed, and underemployed persons in order that they may keep up with changes in their work and move up the promotion ladder.

The length of the training depends on the skill or job being taught and the students' needs; thus could run from less than one day to over three years. "Learning by doing" is the motto; and "flexibility in services offered" is a key phrase in vocational and technical education. Most of the vocational teachers and administrators grew up in working families and started out their careers as craftsmen, mechanics, farmers and ranchers, sales personnel, or as workers in the health field or business offices. They know what it is to work and will do the best job they can in delivering job training to students. First, however, they have to understand the situation and know the problems.

Presentation of the right information to the right person or persons is vital. Once the best person in a position to effect changes is made aware of the specific needs, problems, or demands of a group, the chances of those changes being effected are greatly enhanced. A decision-maker cannot hope to satisfy the demands of any group of people unless he is made aware of exactly what those demands are. Thus, it is incumbent upon (and the right of) any and every group to make officials at all levels cognizant of their wishes. Specify problems or needs; list (if possible) ways of alleviating the problems or accomplishing the needs; and make this information known to the right person. The following pages are presented as an aid in locating the right person to get a job done.

Organization

The ability of vocational and technical education to meet the training and re-training needs of the public is the result of many agencies working together. These include local, state, and federal governments; business and industry; high schools, colleges, and universities; advisory and regulatory boards; professional organizations; and research and development units. Knowing the role of each can help cut through the red-tape and move to the business of obtaining the services offered.

The national level will be covered first. The descriptions of the agencies are brief and where possible addresses are listed. Then a typical state set-up will be covered. Services are listed, training areas identified, and state vocational directors listed. Finally, the services provided by a local school system are described.

National Level

One member of the President's Cabinet, the Secretary of Health, Education, and Welfare (HEW), has the responsibility of the United States Office of Education (USOE). That Office, which is directed by the United States Commissioner of Education, has authority over the Bureau of Adult, Vocational, and Technical Education (BAVTE).

An Associate Commissioner heads the Bureau to handle leadership and administration. Here the many federal laws on basic adult education (education for adults to receive a high school diploma) and vocational and technical education (job training) are carried out. Guidelines are set for allocating funds to the states and territories. Yearly each state and territory must submit a "State Plan" to show guidelines will be met, where and how the monies will be spent, and the training needs of the state. Besides approving the "Plans," the Bureau accounts for the funds and collects various types of data from the states, such as, number of students trained, racial breakdown, number of graduates placed on jobs, and the amount of local, state, and federal funds invested. These data are published annually for use by the public.

The Bureau also, depending upon legislation and funds, conducts or coordinates many special projects. These can run from the holding of conferences with state leaders in vocational education for the discussion of current problems to the administration of research projects. (The Bureau also maintains contact with the United States Department of Labor's Manpower Development and Training Section. This act will be covered in more detail later in this paper.) For additional information contact:

Associate Commissioner, BAVTE
United States Department of Health, Education
and Welfare
Office of Education
Bureau of Adult, Vocational, and Technical Education
Washington, D. C. 20202
(202) 962-4981

Another federal agency in Washington, D. C. which deals with vocational education is the National Institute of Education. According to Public Law 92-318, its purpose is "to help to solve or to alleviate the problems in American education. . . to advance the practice of education. . . . by strengthening the scientific and technological foundations of education. . . to build an effective educational research and development system." The Institute awards financial grants for the operation of educational research and development projects. Grants are usually awarded based on written proposals directed toward already identified problem areas.

A fifteen member advisory board called the National Council on Educational Research assists the Institute in identifying problem areas. The grants can be awarded, depending on the type, to educational agencies, private businesses, local and state governments, professional organizations, advisory boards. For the name of a nearby council member and for further information contact:

Office of the Director
National Institute of Education
Code 600
Washington, D. C. 20202
(202) 755-7533

Also headquartered in Washington, D. C. is the National Advisory Council on Vocational Education. The Council of around 12 members includes educators, labor representatives and business people from across the United States. Under Public Law 90-576, the Council yearly evaluates the programs, services, and activities of the vocational offerings in the United States. This evaluation is sent to the United States Commissioner of Education for inclusion in his yearly "State of Education" message to Congress.

The Council reviews evaluation reports from each state's Advisory Council and uses these in their evaluation report. The Council's reports, in many cases, identify specific problem areas where special emphasis by vocational educators is needed. The future existence of this Council, and the state Advisory Councils will depend upon currently pending legislation. For the name of a nearby Council member and for further information contact:

The National Advisory Council on Vocational
Education
425 13th Street, Northwest
Suite 852
Washington, D. C. 20004
(202) 962-0454

The executive offices of the American Vocational Association are also located in Washington, D. C. Instead of a government agency this is a professional organization of vocational educators. Most vocational and technical teachers, administrators, state department staff members teacher-educators at the universities, and vocational researchers are members of this Association. It can trace its roots back to 1906.

The Association, through its lobbyists, works to obtain passage of federal legislation that will benefit vocational education. It disseminates current information by the publishing of the monthly *American Vocational Journal*, newsletters, and through professional books and pamphlets concerning issues and techniques in vocational education.

Many conferences and meetings held each year discuss current problems. Association divisions include research and teacher-training. The operation is funded by membership dues, and each state normally has a state-level organization. For further information contact:

American Vocational Association, Inc.
1510 H Street, Northwest
Washington, D. C. 20005
(202) 737-3722

On the national scope, but not in Washington, D. C., two other organizations provide services to the states and territories. One is the Center for Vocational and Technical Education located on the Ohio State University Campus at Columbus. The other is the Center for Occupational Education located on the North Carolina State Campus at Raleigh. Both are generally separated, by funding, from the universities and their activities "float with the tide of federal funding." The size of their staffs and the number and scope of projects vary depending on the amount of funds available.

While in the past both were funded through authorizations of the National Center for Educational Research and Development, United States Office of Education, and under the provisions of Section (c) of the Vocational Education Act of 1963, it appears, at this writing, that both will in the future be under the funding of the National Institute of Education.

In the future, both centers will perform special project work for the National Institute of Education. These projects will vary as problems in vocational education are identified. In the past, their projects have covered the waterfront, ranging from the development of long-range educational planning systems to the development of a course of study for the World of Construction.

The Ohio State Center does operate a clearinghouse for vocational information. Here research articles and conference reports are screened for placement into the nationwide educational information system called ERIC. The information is reproduced on microfiche and disseminated to various locations across the United States.

Both Centers also conduct conferences on topics varying from leadership and funding to the discussion of current problems. For further information contact:

The Center for Vocational and Technical
  Education
The Ohio State University
1960 Kenny Road
Columbus, Ohio 43210
(614) 486-3655

The Center for Occupational Education
North Carolina State University
P. O. Box 5096
Raleigh, North Carolina 27607
(919) 755-3127

State Level

The original Constitution of the United States of America, by not mentioning education, made the establishment of public education a state activity. Since the states developed in different times and at different rates, their educational set-ups are somewhat different. The title of the person in charge of vocational and technical education may vary from state to state. Also, the number and types of services may vary. However, there are many common items. Knowing about some services make it easier to receive in the shortest possible time the information and services which are available.

In general, each state public education system is directed by the people. They either elect or through their elected officials appoint a State Board of Education. One person, most commonly called the State Superintendent of Education, is either elected or appointed as the chief state administrator for grades kindergarten through 12 (K-12). He works under the control of state and federal laws and receives direction from the State Board in performing his job. He has a staff of people to carry out this work and the organization they make up is usually called the State Department of Education.

Generally within that State Department, or a level about equal to it, is the State Department of Vocational and Technical Education. It might also be called the Division of Occupational Education, or some similar name. Addresses following this paragraph indicate it is operated by a chief state administrator of Vocational and Technical Education. He is generally called the State Director of Vocational and Technical Education. This person is usually appointed and works under the control of state and federal laws, the direction of the State Board, and with the State Superintendent to administer vocational education in a state.

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Telephone numbers for the individuals listed may be obtained by calling Information in the appropriate city,

i.e. 1 + Area Code + 555-1212.

The State Director and the State Board receive assistance from a State Advisory Council with members normally appointed by the Governor. While the councils' future existence is dependent on current pending federal legislation, their present duties are to yearly evaluate the programs, services, and activities of the vocational offerings of the state. Through these annual reports, which are also sent to the National Advisory Council in Washington, D. C., problem areas are identified and future activities are suggested.

However, in the State Department of Vocational and Technical Education, the many and varied federal guidelines are combined with interpretations of state law. Monies are disbursed to local schools and accounted for, supervision of local programs is conducted, planning for the future is done, present activities are evaluated, teachers are certified, data are collected and reports made, special projects are administered, and research activities are conducted.

Three distinct activities of a State Department of Vocational and Technical Education are: (1) service support, (2) service, and (3) operations.

Service Support. This includes the activities which are needed to maintain the State Department. Here would be the personnel director, auditors and finance specialists, typing center, a printing shop, library, et cetera. These people support the internal operations of the State Department; without them the organization could not work.

From an Assistant State Director in charge of personnel, one could find out the qualifications of the staff, its racial breakdown, special skills, and the salary outlay. From the financial section, the parity disbursement of funds to the local schools could be studied and the percentage and source mix of federal, state, and local funds could be found. A trip to the library would reveal a wealth of information. Besides many informative documents on special programs, three very important publications could be found: the current State Plan, which describes current and planned future activities and the training needs of the state; the Annual Descriptive Report, which describes the activities for the last fiscal year; and the most recent report of that state's Advisory Council, which evaluates the activities. A survey of those three would allow one to determine the priority training areas and special target groups and how well these needs had been met. These publications would also probably list the names and home addresses of the members of the State Board and the State Advisory Council.

Service. In this area, activities are directed toward assisting the local schools and other training systems in operating their on-going and special vocational projects. The training programs come in many types. These "types" in educational language might be called divisions, disciplines, or departments.

As an example, a Division of Trade and Industrial Education exists inside the State Department of Vocational and Technical Education and under the authority of the State Director. The State Supervisor of Trade and Industrial Education has many jobs to perform. Periodically, all operating local programs at the schools are visited. Coordination of district supervisors, who were master teachers, visiting the programs and offering assistance to the teachers and the local school administration is one task. Further, this Division has the responsibility of certifying new teachers and providing inservice training for already employed teachers. The supervisor must also insure that all teachers and schools correctly complete and return all "reporting forms" required for continued state and federal financial support. Since Trade and Industrial Education covers such a wide variety of occupations, from Cosmetology to Heavy Equipment Operation, this is not a simple task.

Other training divisions, briefly described, have students in grades 10 through 12 who invest at least three hours a day, five days a week in most of the disciplines.

> *Business and Office Education*. The public school programs combine classroom instruction with on-the-job training. Some schools may simulate the office environment. Graduates enter employment in the many and various jobs related to the operation of a modern business office.
>
> *Distributive Education*. This area also combines training in school with on-the-job experiences. Generally, this involves merchandising and middle-management positions in stores. Again, some schools may simulate the work experience with the operation of student stores. Graduates can enter the sales and management areas of modern business.
>
> *Health Occupations Division.* These programs include the wide range of health occupations open to non-college trained persons such as medical and dental office assistants. This can also build a basis for Licensed Practical Nursing and Registered Nursing.
>
> *Vocational Agriculture.* These courses include, in addition to on-farm production training, agriculture mechanics and horticulture. The breadth of these programs allows graduates to enter jobs in agriculture along with the many jobs associated with off-the-farm agricultural activities.
>
> *Consumer Homemaking*. These include not only the on-going education of young women to become knowledgeable homemakers, but also training in the many occupational areas of food service, health, and child care.

> Technical Education. This encompasses training for occupations which fall between the level of craftsman and the professionally-trained college person (engineer, lawyer). This varies from state to state, but is usually conducted at the post-secondary level.
>
> Industrial Arts. This tends more toward general education, and is exploratory in nature. Through many junior high and high school programs, students can receive hands-on experience in several different occupational fields in one term. It allows students not only to learn many different skills but to "get a feel" for many occupations, thus being better able to make a career decision.

Generally, each of those regular areas are taught not only at the high school level as just described but also at the post-secondary level. The post-secondary programs may be more detailed in nature and prepare the individual for a higher-level job. A good example would be in Health Occupations where recent high school graduates, adults, and already employed persons such as Nurse's Aides are receiving training as Licensed Practical Nurses or working toward a two-year Registered Nursing certificate.

Sometimes the responsibility for the administration of post-secondary programs is shared by the State Department with the State Board of Regents for Higher Education. It may be through their cooperative efforts that a wide span of technical training programs are offered at the post-secondary level in the junior colleges, technical schools, community colleges, and even at four-year colleges and universities.

A wide range of information may be obtained from these regularly operating divisions. The span of training programs and the physical location of each program could be determined. Teacher qualifications, salaries, years of experience, amount of state and federal reimbursement could be determined. Also arrangements for the establishment of new programs could be made. State Department personnel are also available to give speeches to concerned groups to explain their programs in detail.

In addition to these regular divisions, many special divisions may be present. Through these special divisions many varied projects which are separately funded or require additional emphasis are carried out. The following typical special divisions, briefly described, show the range of activities.

> Area Vocational Schools. This section would assist local school districts in banding together to develop an area vocational school. Help in setting up the local elections to vote on the school, assistance in planning the school, curriculum suggestions, and staffing of the school would be a few of the services offered. Also supervision in administering the school after it is in operation might also be provided.
>
> Adult Education. As noted earlier, many job-training programs are offered for adults. It is through this office that the local school might receive reimbursement for that training. Also this section might include the Adult Basic Education (ABE) program. This allows an adult to complete a high school diploma by attending night classes at the ABE center nearest his home. If ABE is not coordinated out of this section, one should be able to find out who is in charge.
>
> Youth Organizations. Most of the regularly operating divisions have a youth organization. Examples are: Future Farmers of America (FFA) for Agricultural Education and Distributive Education Clubs of America (DECA) for Distributive Education. Generally these are operated from the regular division, but may have a special division.
>
> Related Federal Projects for Adults and Industry. This varies greatly from state to state. Probably the most common would be training conducted under the Manpower Development and Training Act. This is a Department of Labor operation that is accomplished in cooperation with the State Department. It would involve training for unemployed and underemployed adults at skill centers located across the state. It might also include training for prison inmates and other special target groups. Further one might find training conducted under Title VIII of the Housing Act of 1964. This might involve special short training courses to prepare skilled employees to meet the

needs of new industries which are moving into an area, for government employees, or to upgrade the skills of people already working for a firm. Special liaison with industry is maintained through these offices.

Related Federal Projects for Inschool. Here in one or perhaps many special divisions could be found programs operating under "parts" of Public Law 90-576.

Part D, Exemplary Programs. These attempt through special funding to local schools to find new ways to bridge the gaps between school and work.

Part G, Cooperative Vocational Education (CVE). These are vocational training programs which are not tied to any one particular occupation. These classes allow the students to receive on-the-job training in the available local industries and businesses. Also under this section might be found Coordinated Vocational Education and Training (CVET) or a variation. This is intended for in-school youth who, because of problems, are potential drop-outs. It welds modified vocational and academic courses together into a program designed to fit the needs of the students.

Part H, Work Study. These pay economically-depressed students to work on jobs such as teachers aides and office aides. Through this, the student is able financially to remain in school and receive on-the-job experience.

These special divisions supply a wide variety of services. Contact with the personnel in charge will provide more detailed information.

Operations. This includes the units which produce items such as curriculum, research, and planning materials, along with services for the local schools. For example, purposes of two possible divisions will be discussed: research and curriculum. Forty-six of the states and territories have Research Coordinating Units and many have Curriculum Development Centers.

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Occupational Education Program Services
State Department of Education
Cheyenne, Wyoming 82001

Mr. Neal W. Baker
Coordinator of Vocational Education
Headquarters Education
Saipan, Mariana Islands 96950

Mr. Pat Benioni, Coordinator
Vocational-Technical Education
The Community College of American Samoa
Pago Pago, American Samoa 96920

Mr. Wilburn Smith, Jr., Director
Vocational and Technical Education
Department of Education
P. O. Box 630
St. Thomas, Virgin Islands 00801

Dr. Amalie Ll. de Charneco
Director, Research Coordinating Unit
Department of Education
Box 818
Hato Rey, Puerto Rico 00919

Mr. Duane I. Pierce, Acting Director
Vocational Education
Guam Department of Education
Agana, Guam 96910

Telephone numbers for the individuals listed may be obtained by calling Information in the appropriate city,

i.e. 1 + Area Code + 555-1212.

The research section might be called the Research Division or the Research Coordinating Unit. Several specialists could be included in the division.

> A Planning Director is concerned with identifying present and future needs and problem areas. Then priorities are set and plans are made to meet them. Future course of events of the state vocational system could be determined by talking with this specialist.
>
> An Evaluation Director would be concerned with evaluating the efficiency and effectiveness of local training programs. How well a local program is doing in preparing students for work could be learned from him.
>
> A Research Director, while perhaps conducting research and development projects, would also be greatly involved in disseminating the results of research and development projects to the local teachers and schools for use in meeting every day problems. He has a vast amount of information about the students and programs in the state.
>
> A Manpower Director might be concerned with continually checking the job openings in the state and comparing these to the number of students being trained in each occupation. This helps to match the training programs to the needs of the labor market. He would know which jobs are in high demand and which are fading off the employment scene.

The Research Section is generally tasked with identifying problem areas where additional emphasis is needed. One of the best ways to describe this section is "future-oriented."

The Curriculum Section is concerned with the development of teaching materials and course content for the many vocational courses. This also includes courses of study for special target groups. This activity is normally done by having a specialist work with a group of teachers in an occupational area to write a course of study. The exact areas depend on the needs, but a call to the director of the unit will quickly identify the materials already available and ones that are currently under development.

Local Level

There are several different types of schools which provide job training at the local level. The one that most people are familiar with, but tend at times to overlook, is the local high school. Its chief school administrator, the superintendent, operates under the direction of the locally elected Board of Education; and the control of state and federal laws. In the smaller school districts, the superintendent would be the person to contact about Vocational and Technical Education. In larger districts, there may be an assistant superintendent in charge of vocational education and he might be referred to as the "local director" of Vocational and Technical Education. Those individuals could answer most questions about the courses offered, students trained, cost, and availability to adults. Most of these schools also have the ability to offer adult courses at night not only in job training but in academic areas. The larger systems may even have a local director of adult education.

A recent addition on the local level has been the Area Vocational and Technical School. In most cases, those are made up by several schools or school districts joining together and voting special funding. It could have its own Board of Education and superintendent, or in the case of large school systems, will be under the control of the regular Board of Education and superintendent. In either case, there will be one person responsible for the operation of that school and he might be called the superintendent, principal, or director. That person is the one to see. The total purpose of the Area schools is job training. In some cases, the number of adults enrolled in night classes might be larger than the number of high school students and adults who attend during the day. Their total curriculum is job training. The director can provide all the details.

In addition, there are several types of college-operated programs. Some require a high school diploma, others do not. Most train for technical-level jobs, and the best source of information on these would be the Board of Higher Regents in your state.

Also at the local level, depending on the state, are Skill Centers. These are funded through the Manpower Development and Training Act as administered by the United States Department of Labor. These do not have a local board of education but might be operated in conjunction with the State Department of Vocational and Technical Education. Those Centers provide job training, of varying lengths, for unemployed and underemployed adults. Individual State Departments, if not sharing in the operation of the Centers, can provide information about the controlling agency where additional information can be obtained.

Summary

The preceding pages have given a map of Vocational and Technical Education in the United States. It is a large and complex system and in most areas works well. However, like everything else, there is only so much money with which to perform their purpose. That money is allocated based on priorities. Individual needs must be explained to the right people so the list of priorities will include specific, varied problems.

Additional Resources

ALASKA, STATE OF. STATE
PLANNING COORDINATOR
Office of the Governor, Pouch A D
Juneau, Alaska 99801

ARIZONA COMMISSION OF INDIAN
AFFAIRS
1623 West Adams
Phoenix, Arizona 85007

ARIZONA, STATE OF. ARIZONA
COMMISSION ON INDIAN AFFAIRS
1623 West Adams
Phoenix, Arizona 85007

ARIZONA, STATE OF. INDIAN
DEVELOPMENT DISTRICT
State Capitol, Room 139
Phoenix, Arizona 85007

BUREAU OF INDIAN AFFAIRS
U. S. Department of the Interior
1951 Constitution Avenue, N. W.
Washington, D. C. 20242

BUREAU OF INDIAN AFFAIRS
ABERDEEN AREA OFFICE
820 South Main Street
Aberdeen, South Dakota 57401

BUREAU OF INDIAN AFFAIRS
ALBUQUERQUE AREA OFFICE
P. O. Box 8327
Albuquerque, New Mexico 87108

BUREAU OF INDIAN AFFAIRS
ANADARKO AREA OFFICE
P. O. Box 368
Anadarko, Oklahoma 73005

BUREAU OF INDIAN AFFAIRS
BILLINGS AREA OFFICE
316 North 26th Street
Billings, Montana 59101

BUREAU OF INDIAN AFFAIRS
JUNEAU AREA OFFICE
P. O. Box 3-8000
Juneau, Alaska 99801

BUREAU OF INDIAN AFFAIRS
MINNEAPOLIS AREA OFFICE
831 Second Avenue, South
Minneapolis, Minnesota 55402

BUREAU OF INDIAN AFFAIRS
MUSKAGEE AREA OFFICE
Federal Building
Muskagee, Oklahoma 74401

BUREAU OF INDIAN AFFAIRS
NAVAJO AREA OFFICE
Window Rock, Arizona 86515

BUREAU OF INDIAN AFFAIRS
NEW YORK TRIBES
1951 Constitution Avenue, N. W.
Washington, D. C. 20242

BUREAU OF INDIAN AFFAIRS
PHOENIX AREA OFFICE
P. O. Box 7007
Phoenix, Arizona 85011

BUREAU OF INDIAN AFFAIRS
PORTLAND AREA OFFICE
P. O. Box 3785
Portland, Oregon 97028

BUREAU OF INDIAN AFFAIRS
SACRAMENTO AREA OFFICE
Federal Office Building
2800 Cottage Way
Sacramento, California 95825

BUREAU OF INDIAN AFFAIRS
SOUTHEASTERN AGENCIES
1951 Constitution Avenue, N. W.
Washington, D. C. 20242

CALIFORNIA, STATE OF. ASSISTANT TO THE GOVERNOR FOR COMMUNITY RELATIONS
State Capitol
Sacramento, California 95814

COLORADO, STATE OF. DIRECTOR, LEGISLATIVE COUNCIL
Colorado General Assembly
Room 46, State Capitol
Denver, Colorado 80203

CONNECTICUT, STATE OF. COMMISSION, STATE WELFARE DEPARTMENT
100 Asylum Avenue
Hartford, Connecticut 06105

DIVISION OF INDIAN HEALTH, BUREAU OF HEALTH SERVICES
U. S. Department of Health, Education and Welfare
7915 Eastern Avenue
Silver Spring, Maryland 20910

FLORIDA, STATE OF. CHAIRMAN, FLORIDA COMMISSION ON INDIAN AFFAIRS
P. O. Box 3272
Tampa, Florida 33601

GOVERNORS' INTERSTATE INDIAN COUNCIL
Tulsa, Oklahoma

IDAHO, STATE OF. ADMINISTRATIVE ASSISTANT TO THE GOVERNOR
Office of the Governor, State Capitol
Boise, Idaho 83701

INDIAN ARTS AND CRAFTS BOARD
U. S. Department of Interior Building
Room 4004
Washington, D. C. 20240

INDIAN CLAIMS COMMISSION
441 G Street, N. W.
Washington, D. C. 20001

INTERAGENCY COMMITTEE ON INDIAN AFFAIRS
c/o Lewis E. Langston
Illinois Department of Business & Economic Development
Springfield, Illinois 62706

KANSAS, STATE OF. CHAIRMAN, GOVERNOR'S ADVISORY COMMITTEE ON INDIAN AFFAIRS
2920 Stafford
Wichita, Kansas 67211

MAINE, STATE OF. COMMISSIONER, DEPARTMENT OF INDIAN AFFAIRS
August, Maine 04330

MICHIGAN, STATE OF. DIRECTOR, COMMISSION ON INDIAN AFFAIRS
Department of Social Services
Lewis Cass Building
Lansing, Michigan 48913

MINNESOTA, STATE OF. EXECUTIVE DIRECTOR, MINNESOTA INDIAN AFFAIRS COMMISSION
Room 110, State University Annex
117 University Avenue
St. Paul, Minnesota 55101

MONTANA, STATE OF. COORDINATOR OF INDIAN AFFAIRS
State Capitol
Helena, Montana 59601

NATIONAL COUNCIL ON INDIAN OPPORTUNITY
726 Jackson Place, N. W.
Washington, D. C.

NEBRASKA, STATE OF. NEBRASKA INDIAN COMMISSION
Lincoln, Nebraska 68509

NEVADA, STATE OF. NEVADA INDIAN AFFAIRS COMMISSION
Carson City, Nevada 89701

NEW MEXICO, STATE OF. NEW MEXICO COMMISSION ON INDIAN AFFAIRS
Room 123, Villagra Building
Santa Fe, New Mexico 87501

NEW YORK, STATE OF. DIRECTOR OF INDIAN SERVICES
1450 Western Avenue
Albany, New York 12203

NORTH DAKOTA, STATE OF. NORTH DAKOTA INDIAN AFFAIRS COMMISSION
State Capitol Building
Bismarck, North Dakota 58501

OKLAHOMA, STATE OF. OKLAHOMA INDIAN AFFAIRS COMMISSION
2 A State Capitol Building
Oklahoma City, Oklahoma 73069

SOUTH DAKOTA, STATE OF. COORDINATOR OF INDIAN AFFAIRS
Capitol Building
Pierre, South Dakota 57501

TEXAS, STATE OF. TEXAS COMMISSION FOR INDIAN AFFAIRS
P. O. Box 348
Liberty, Texas 77575

UTAH, STATE OF. UTAH DIVISION OF INDIAN AFFAIRS
888 South 2nd East
Salt Lake City, Utah 84111

VIRGINIA, STATE OF. ASSISTANT SUPERINTENDENT, ADMINISTRATION
State Board of Education
Richmond, Virginia 23126

WASHINGTON, STATE OF. GOVERNOR'S INDIAN ADVISORY COUNCIL
Olympian Hotel
Olympia, Washington 98501

WISCONSIN, STATE OF. DEPARTMENT OF INDUSTRY, LABOR AND HUMAN RELATIONS
State Employment Service
4802 Sheboygan Avenue
Madison, Wisconsin 53705

WYOMING, STATE OF. GOVERNOR'S OFFICE
State Capitol Building
Cheyenne, Wyoming 82001

RESOURCES FOR
THE BUREAU OF ADULT, VOCATIONAL AND TECHNICAL EDUCATION

Policy-makers at all levels many times need to be involved with representatives of those people or groups of people on behalf of whom they make decisions. Cited below, in alphabetical order by name, are 262 existing organizations (composed of Indians) which could serve as initial contact points for policy-makers.

ABSENTEE-SHAWNEE BUSINESS
COMMITTEE
Shawnee Agency, Federal Building
Shawnee, Oklahoma 74081

AFFILIATED UTE CITIZENS
Fort Duchesne, Utah 84026

AGUA CALIENTE TRIBAL COUNCIL
Palm Springs Office, Bureau of
Indian Affairs, 509 Industrial Place
Palm Springs, California 92262

AK CHIN INDIAN COMMUNITY
COUNCIL
P. O. Box 22
Maricopa, Arizona 85239

ALABAMA-QUASSARTE CREEK
TRIBAL COUNCIL
P. O. Box 671, Okmulgee Agency
Okmulgee, Oklahoma 74447

ALASKA FEDERATION OF NATIVES
1689 C Street
Anchorage, Alaska 99501

ALL AMERICAN INDIANS
ACTIVITIES ASSOCIATION
Eagle Butte, South Dakota 57570

ALL INDIAN PUEBLO COUNCIL, INC.
907 Indian School Road, N. W.
Albuquerque, New Mexico 97107

AMERICAN INDIAN ASSOCIATION
OF TUCSON
120 West 29th Street
Tucson, Arizona 85713

AMERICAN INDIAN COUNCIL OF
SANTA CLARA VALLEY, INC.
4897 Bass Court
San Jose, California 97130

AMERICAN INDIAN DEVELOPMENT
AND EDUCATION FOUNDATION
205 W. Wacker Drive
Chicago, Illinois 60606

AMERICAN INDIAN DEVELOPMENT, INC. (AID)
4820 Guadelupe Traile, N. W.
Albuquerque, New Mexico

AMERICAN INDIAN HISTORICAL
SOCIETY
1451 Masonic Avenue
San Francisco, California 94117

AMERICAN INDIAN INFORMATION
AND ACTION GROUP
1414 N. 27th Street
Milwaukee, Wisconsin

AMERICAN INDIAN INTER-TRIBAL ASSOCIATION
175 Charles Avenue
St. Paul, Minnesota 55114

AMERICAN INDIAN MOVEMENT
1337 East Franklin Avenue
Minneapolis, Minnesota 55404

AMERICAN INDIAN PRESS
ASSOCIATION NEWS SERVICE
Room 306, 1346 Connecticut
Avenue, N. W.
Washington, D. C.

AMERICAN INDIAN WOMEN'S
LEAGUE
495 West End Avenue
New York, New York 10024

AMERICANS FOR INDIAN
OPPORTUNITY
1820 Jefferson Place, N. W.
Washington, D. C. 20036

AMERIND (AMERICAN INDIAN
MOVEMENT FOR EQUAL RIGHTS
IN NATIVE INDIAN DEVELOPMENT)
P. O. Box 482
Albuquerque, New Mexico 87103

ARAPAHOE BUSINESS COUNCIL
(WIND RIVER)
Arapahoe Tribal Office
Fort Washakie, Wyoming 82514

ARIZONA INDIAN ASSOCIATION
4402 North First Street
Phoenix, Arizona 85013

ARROW, INC. (AMERICAN
RESTITUTION AND RIGHTING
OLD WRONGS)
1346 Connecticut Avenue, N. W.
Washington, D. C. 20036

BAD RIVER TRIBAL COUNCIL
Great Lakes Agency
Ashland, Wisconsin 54806

BAY MILLS EXECUTIVE COUNCIL
Great Lakes Agency
Ashland, Wisconsin 54806

BLACKFEET TRIBAL BUSINESS
COUNCIL
Blackfeet Tribal Office
Browning, Montana 59417

BLACK HILLS COUNCIL OF AMERICAN
INDIANS
25 St. Francis Street
Rapid City, South Dakota

BURNS-PAIUTE BUSINESS
COMMITTEE
Warm Springs Agency
Warm Springs, Oregon 97761

CABAZON BUSINESS COMMITTEE
Riverside Area Field Office
Bureau of Indian Affairs
6848 Magnolia Avenue, Suite 8
Riverside, California 92506

CADDO BUSINESS COMMITTEE
Anadarko Agency
Anadarko, Oklahoma 73005

CALIFORNIA INDIAN EDUCATION
ASSOCIATION
708 Mills Avenue
Modesto, California 95350

CALIFORNIA LEAGUE FOR
AMERICAN INDIANS
P. O. Box 389
Sacramento, California 95802

CARSON COLONY COUNCIL
Nevada Agency
Stewart, Nevada 89437

CATTARAUGUS TRIBE
Cattaraugus Reservation
Gowanda, New York 14070

CHEHALIS COMMUNITY COUNCIL
Western Washington Agency
1620 Hewitt Avenue
Everett, Washington 98201

CHEROKEE NATION (OKLAHOMA)
442 South Muskogee
P. O. Box 533
Tahlequah, Oklahoma 74464

CHEROKEE NATIONAL
HISTORICAL SOCIETY
P. O. Box 515
Tahlequah, Oklahoma 74464

CHEROKEE TRIBAL COUNCIL
Eastern Bank of Cherokee
Cherokee Council House
P. O. Box 455
Cherokee, North Carolina 28719

CHEROKEE TRIBE
B'awalla Ranch, Box 344 - Route #5
Meade Road
Lucasville, Ohio 45648

CHEYENNE-ARAPAHO BUSINESS COMMITTEE
Cheyenne-Arapaho Tribes of Oklahoma
Concho, Oklahoma 73022

CHEYENNE RIVER SIOUX TRIBAL COUNCIL
Cheyenne River Tribal Office
Eagel Butte, South Dakota 57625

CHICAGO INDIAN VILLAGE
1354 W. Wilson Avenue
Chicago, Illinois 60640

CHICKASAW NATION
Ardmore Agency
P. O. Box 997
Ardmore, Oklahoma 73401

CHIPPEWA CREE BUSINESS COMMITTEE (ROCKY BOYS)
Chippewa Cree Tribal Office
Box Elder, Montana 59521

CHITIMACHA TRIBAL COUNCIL
Choctaw Indian Agency
Philadelphia, Mississippi 39350

CHITIMACHA TRIBE
Route 2, Box 224
Jeanerette, Louisiana 70544

CHOCTAW NATION (OKLAHOMA)
Talihina Agency
P. O. Box 187
Talihina, Oklahoma 74571

CHOCTAW TRIBAL COUNCIL (MISSISSIPPI)
Choctaw Agency
Philadelphia, Mississippi 39351

CHOCTAW TRIBE
2407 Bayou Road
New Orleans, Louisiana

CITIZEN BAND OF POTAWATOMI COUNCIL
Shawnee Agency
Federal Building
Shawnee, Oklahoma 74801

COALITION OF AMERICAN INDIAN CITIZENS
Box 18421, Capitol Hill Station
Denver, Colorado 80218

COCOPAH TRIBAL COUNCIL
Colorado River Agency
Parker, Arizona 85344

COEUR D'ALENE TRIBAL COUNCIL
Coeur d'Alene Tribal Office
Plummer, Idaho 83851

COLORADO RIVER TRIBAL COUNCIL
Tribal Administration Center
Colorado River Tribes
Route 1, Box 23B
Parker, Arizona 95344

COLUSA INDIAN COMMUNITY COUNCIL
Sacramento Area Office
Bureau of Indian Affairs
P. O. Box 4775
Sacramento, California 94825

COLVILLE BUSINESS COUNCIL
Colville Tribal Office
Nespelem, Washington 99114

COMANCHE BUSINESS COMMITTEE
Anadarko Agency
Anadarko, Oklahoma 73005

CONSOLIDATED TRIBES OF AMERICAN INDIANS OF MILWAUKEE, INC.
1936 North 35th Street
Milwaukee, Wisconsin 53208

COUNCIL OF SEVEN FIRES
Box 127
Sioux Falls, South Dakota 57101

COVELLO INDIAN COMMUNITY COUNCIL
Sacramento Area Office, BIA
P. O. Box 4775
Sacramento, California 95825

CREEK NATION
Okmulgee Agency
P. O. Box 671
Okmulgee, Oklahoma 74447

CREEK VILLAGES
Route 3, Box 224
Atmore, Alabama 36502

CROW CREEK TRIBAL COUNCIL
Crow Creek Tribal Office
Fort Thompson, South Dakota 57339

CROW TRIBAL COUNCIL
Crow Tribal Office
Crow Agency, Montana 59022

DELAWARE TRIBAL COUNCIL (ABSENTEE)
Anadarko Agency
Anadarko, Oklahoma 73005

DENVER NATIVE AMERICANS UNITED
2201 East Sixteenth Avenue
Denver, Colorado

DEVILS LAKE SIOUX TRIBAL COUNCIL
John F. Kennedy Center
Fort Totten, North Dakota 58335

DUCKWATER TRIBAL COUNCIL
Nevada Tribal Agency
Stewart, Nevada 89437

EASTERN SHAWNEE COUNCIL
Miami Agency
P. O. Box 391
Miami, Oklahoma 74354

ELY COLONY COUNCIL
Nevada Agency
Stewart, Nevada 89437

FALLON BUSINESS COUNCIL
Nevada Agency
Stewart, Nevada 89437

FLANDREAU SANTEE-SIOUX GENERAL BUSINESS COUNCIL
Flandreau Community Building
Flandreau, South Dakota 57028

FLATHEAD TRIBAL COUNCIL
Flathead Tribal Office
Dixon, Montana 59831

FOREST COUNTY POTAWATOMI GENERAL TRIBAL COUNCIL
Great Lakes Agency
Ashland, Wisconsin 54806

FORT BELKNAP COMMUNITY COUNCIL
Harlem, Montana 59526

FORT BERTHOLD TRIBAL BUSINESS COUNCIL
Fort Berthold Agency
New Town, North Dakota 58763

FORT HALL BUSINESS COUNCIL (SHOSHONE-BANNOCK)
Fort Hall Tribal Office
Fort Hall, Idaho 83202

FORT INDEPENDENCE GENERAL COUNCIL
Sacramento Area Office, BIA
P. O. Box 4775
Sacramento, California 95825

FORT McDERMITT TRIBAL COUNCIL
Nevada Agency
Stewart, Nevada 89437

FORT MOJAVE TRIBAL COUNCIL
Fort Mojave Tribal Council Office
Needles, California 92363

FORT PECK TRIBAL EXECUTIVE BOARD (ASSINIBOINE AND SIOUX)
Fort Peck Tribal Office
Poplar, Montana 59255

FORT SILL APACHE TRIBAL COUNCIL
Anadarko, Oklahoma

GOLDEN HILL TRIBE
P. O. Box 1353
Bridgeport, Connecticut 06602

GOSHUTE BUSINESS COUNCIL
Nevada Agency
Stewart, Nevada 89437

GREAT LAKES INTER-TRIBAL COUNCIL INC.
Webster, Wisconsin 54983

HALIWA TRIBE
Hollister, North Carolina 27844

HANNAHVILLE INDIAN COMMUNITY
Great Lakes Agency
Ashland, Wisconsin 54806

HAVASUPAI TRIBAL COUNCIL
Supai, Arizona 86435

HOOPA VALLEY BUSINESS COUNCIL
P. O. Box 817
Hoopa, California 95546

HOPI TRIBAL COUNCIL
P. O. Box 123
Oraibi, Arizona 86039

HOUMA TRIBE
Box 1297
Dulac, Louisiana

HUALAPAI TRIBAL COUNCIL
P. O. Box 168
Peach Springs, Arizona 86434

INDIAN BROTHERHOOD COUNCIL
8545 Delaware Street
Highland, Indiana 46322

INDIAN COUNCIL FIRE
1263 West Pratt Boulevard
Chicago, Illinois 60626

INDIAN DEFENSE LEAGUE OF AMERICA
Box 305
Niagara Falls, New York

INDIAN FESTIVAL OF ARTS, INC.
P. O. Box 193
La Grande, Oregon 97850

INDIAN ISLAND PENOBSCOT
Indian Island Reservation
Old Towne, Maine 04468

INDIAN LEAGUE OF THE AMERICAS, INC.
Brooklyn, New York

INDIAN PRESS ASSOCIATION
c/o Charles Trimble
Fort Lewis College, College Heights
Durango, Colorado 81301

INDIAN RIGHTS COMMITTEE
3822 Woodlawn Avenue, North
Seattle, Washington

INDIAN TOWNSHIP PASSAMAQUODDY
Indian Township Reservation
Princeton, Maine 04768

INDIANS FOR INDIANS
4550 North Clarendon Avenue
Chicago, Illinois 60640

INDIANS FOR NATIONAL LIBERATION
P. O. Box 18285, Capitol Hill Station
Denver, Colorado 80218

INTER-TRIBAL AMERICAN INDIAN ASSOCIATION INC.
25 St. Francis Street
Rapid City, South Dakota 57701

INTER-TRIBAL COUNCIL OF NEVADA INC.
1995 E. 2nd Street
Reno, Nevada 89502

IOWA BUSINESS COMMITTEE (OKLAHOMA)
Shawnee Agency
Federal Building
Shawnee, Oklahoma 74801

IOWA EXECUTIVE COMMITTEE (IOWA OF KANSAS AND NEBRASKA)
Horton Agency
Horton, Kansas 66439

JICARILLA APACHE REPRESENTATIVE TRIBAL COUNCIL
Jicarilla Apache Tribal Office
Dulce, New Mexico 87526

KAIBAB TRIBAL COUNCIL
Kaibab Board of Paiute Indians
P. O. Box 323
Fredonia, Arizona 86022

KALISPEL COMMUNITY COUNCIL
Kalispel Tribal Office
Usk, Washington 99180

KAW TRIBAL COUNCIL
Pawnee Agency
Pawnee, Oklahoma 74058

KEWEENAW BAY TRIBAL COUNCIL
Great Lakes Agency
Ashland, Wisconsin 54806

KIALEGEE CREEK BUSINESS COMMITTEE
Okmulgee Agency
P. O. Box 671
Okmulgee, Oklahoma 74447

KICKAPOO BUSINESS COMMITTEE (OKLAHOMA)
Shawnee Agency
Federal Building
Shawnee, Oklahoma 74801

KICKAPOO TRIBAL COUNCIL (KANSAS)
Horton Agency
Horton, Kansas 66439

KOOTENAI TRIBAL COUNCIL
Northern Idaho Agency
Lapwai, Idaho 83540

LAC COURTE OREILLES GOVERNING BOARD
Route 2
Stone Lake, Wisconsin 54876

LAC DU FLAMBEAU TRIBAL COUNCIL
Lac du Flambeau, Wisconsin 54538

LAJOLLA TRIBAL COUNCIL
Riverside Area Field Office, BIA
6848 Magnolia Avenue, #8
Riverside, California 92506

LAS VEGAS COLONY COUNCIL
Nevada Agency
Stewart, Nevada 89437

LAYTONVILLE EXECUTIVE COMMITTEE
Sacramento Area Office, BIA
P. O. Box 4775
Sacramento, California 95825

LEAGUE OF NATIONS, PAN AMERICAN INDIANS
1139 Lehman Place
Johnstown, Pennsylvania 15902

LOVELOCK TRIBAL COUNCIL
Nevada Agency
Stewart, Nevada 89437

LOWER BRULE SIOUX TRIBAL COUNCIL
Lower Brule Tribal Office
Lower Brule, South Dakota 57548

LOWER ELWHA TRIBAL COMMUNITY COUNCIL
Western Washington Agency
3006 Colby Avenue
Everett, Washington 98201

LOWER SIOUX INDIAN RESERVATION COMMUNITY COUNCIL
Minnesota Agency
P. O. Box 489
Bemidji, Minnesota 56001

LUMBEE TRIBE
Pembroke, North Carolina 28372

LUMMI BUSINESS COUNCIL
Lummi Tribal Office
Marietta, Washington 98268

MAKAH INDIAN TRIBAL COUNCIL
Makah Tribal Office
Neah Bay, Washington 98357

MANCHESTER COMMUNITY COUNCIL
Sacramento Area Office, BIA
P. O. Box 4775
Sacramento, California 95825

MASHPEE TRIBE
Mashpee Tribal Council
Mashpee, Massachusetts

MATTINECOCK TRIBE
Cold Springs, New York 10516

MESCALERO APACHE TRIBAL COUNCIL
Mescalero Apache Tribal Office
Mescalero, New Mexico 88340

MIAMI BUSINESS COMMITTEE
Miami Agency
P. O. Box 391
Miami, Oklahoma 74354

MICCOSUKEE BUSINESS COUNCIL
Miccosukee Tribe of Indians of Florida
6477 S. W. 8th Street
Miami, Florida 33144

MINNESOTA CHIPPEWA TRIBAL EXECUTIVE COMMITTEE
420 Federal Building
Bemidji, Minnesota 56601

MISSION CREEK BAND COUNCIL
Riverside Area Field Office, BIA
6846 Magnolia Avenue, #8
Riverside, California 95206

MOAPA BUSINESS COUNCIL
Nevada Agency
Stewart, Nevada 89437

MOHAVE APACHE COMMUNITY COUNCIL
Sal River Agency
Route 1, Box 510
Scottsdale, Arizona 85257

MOHAWK TRIBE
Route 37, St. Regis Reservation
Hogansburg, New York 13655

MOHEGAN
Uncasville, Connecticut 06382

MONTAUK TRIBE
Montauk Indian Tribal Council
Montauk Point
Long Island, New York 11412

MUCKLESHOOT INDIAN TRIBAL COUNCIL
Western Washington Agency
1620 Hewitt Avenue
Everett, Washington 98201

NANTICOKE
Millsboro, Delaware

NATIONAL CONGRESS OF AMERICAN INDIANS
1765 "P" Street, N. W.
Washington, D. C. 20036

NATIONAL INDIAN YOUTH COUNCIL
3102 Central Avenue, S. E.
Albuquerque, New Mexico 87106

NATIONAL TRIBAL CHAIRMEN'S ASSOCIATION
c/o MCIO, Room G-225
725 Jackson Place, N. W.
Washington, D. C. 20506

NAVAJO TRIBAL COUNCIL
The Navajo Tribe
Window Rock, Arizona 86515

NEZ PERCE TRIBAL EXECUTIVE COMMITTEE
Nez Perce Tribal Office
Lapwai, Idaho 83540

NIPMUC TRIBE
Grafton, Massachusetts 01519

NISQUALLY COMMUNITY COUNCIL
Western Washington Agency
1620 Hewitt Avenue
Everett, Washington 98201

NORTH AMERICAN INDIAN WOMEN'S COUNCIL
3201 Shady Brook Drive
Midwest City, Oklahoma 73110

NORTHERN CHEYENNE TRIBAL COUNCIL
Northern Cheyenne Tribal Office
Lame Deer, Montana 54043

OGLALA SIOUX TRIBAL COUNCIL
Pine Ridge Agency
Pine Ridge, South Dakota 57770

OKLAHOMANS FOR INDIAN OPPORTUNITY
555 Constitution Avenue
Oklahoma City, Oklahoma 73105

OKMULGEE CULTURAL FOUNDATION
P. O. Box 704
Okmulgee, Oklahoma 74447

OMAHA TRIBAL COUNCIL
Omaha Tribal Office
Macy, Nebraska 68039

ONEIDA EXECUTIVE COMMITTEE
Great Lakes Agency
Ashland, Wisconsin 54086

ONEIDA TRIBE
RFD #1, Route 11A
Nedrow, New York 13120

ONONDAGA TRIBE
Onondaga Reservation
Nedrow, New York 13120

ORIGINAL CHEROKEE COMMUNITY
ORGANIZATION
Tahlequah, Oklahoma

OSAGE TRIBAL COUNCIL
Osage Agency
Pawhuska, Oklahoma 74056

OTOE-MISSOURIA TRIBAL COUNCIL
Pawnee Agency
Pawnee, Oklahoma 74058

OWENS VALLEY BOARD OF
TRUSTEES
P. O. Box 791
Bishop, California 93514

PALA GENERAL COUNCIL
Riverside Area Field Office, BIA
6848 Magnolia Avenue, Suite #8
Riverside, California 92506

PAPAGO COUNCIL
Papago Tribal Office
Sells, Arizona 85634

PAUMA BAND BUSINESS
COMMITTEE
Riverside Area Field Office, BIA
6848 Magnolia Avenue, Suite #8
Riverside, California 92506

PAWNEE BUSINESS COUNCIL
Pawnee Agency
Pawnee, Oklahoma 74058

PENNACOOK TRIBE
Descendants of American Indians
of New Hampshire, Inc.
Deering, New Hampshire

PEQUOT
Pequot Tribal Council
Ledyard Town, Connecticut 06339

PLEASANT POINT PASSAMAQUODDY
Pleasant Point Reservation
Perry, Maine 04667

PONCA BUSINESS COMMITTEE
Pawnee Agency
Pawnee, Oklahoma 74058

POOSEPATUCK TRIBE
145 Overlook Drive
Mastic, Long Island, New York 11950

PORT GAMBLE COMMUNITY
COUNCIL
Western Washington Agency
1620 Hewitt Avenue
Everett, Washington 98201

POTAWATOMI (CITIZENS BAND)
BUSINESS COMMITTEE
Shawnee Agency
Federal Building
Shawnee, Oklahoma 74801

POTAWATOMI (PRAIRIE BAND)
BUSINESS COMMITTEE
Horton Agency
Horton, Kansas 66439

PRAIRIE ISLAND COMMUNITY
COUNCIL
Minnesota Agency
P. O. Box 489
Bemidji, Minnesota 56601

PUYALLUP TRIBAL COUNCIL
Western Washington Agency
1620 Hewitt Avenue
Everett, Washington 98201

PYRAMID LAKE PAIUTE
TRIBAL COUNCIL
Nevada Agency
Stewart, Nevada 89437

QUAPAW TRIBAL BUSINESS
COMMITTEE
Miami Agency
P. O. Box 391
Miami, Oklahoma 74354

QUECHAN TRIBAL COUNCIL
Colorado Agency
Parker, Arizona 85344

QUILEUTE TRIBAL COUNCIL
Western Washington Agency
1620 Hewitt Avenue
Everett, Washington 98201

RED CLIFF TRIBAL COUNCIL
Great Lakes Agency
Ashland, Wisconsin 54806

RENO SPARKS TRIBAL COUNCIL
Nevada Agency
Stewart, Nevada 89437

RINCON SAN LUISINO BUSINESS
COMMITTEE
Riverside Area Field Office, BIA
6848 Magnolia Avenue, #8
Riverside, California 92506

ROSEBUD SIOUX TRIBAL
COUNCIL
Rosebud Tribal Office
Rosebud, South Dakota 57570

SAC AND FOX BUSINESS
COMMITTEE (OKLAHOMA)
Shawnee Agency
Federal Building
Shawnee, Oklahoma 74801

SAC AND FOX TRIBAL COUNCIL
(KANSAS AND NEBRASKA)
Horton Agency
Horton, Kansas 66439

SAC AND FOX TRIBAL COUNCIL
(OF THE MISSISSIPPI IN IOWA)
Sac and Fox Area Field Office, BIA
Tama, Iowa 52339

SAGINAW-CHIPPEWA TRIBAL
COUNCIL (ISABELLA)
Great Lakes Agency
Ashland, Wisconsin 54806

SAINT CROIX COUNCIL
Great Lakes Agency
Ashland, Wisconsin 54806

SALT RIVER PIMA-MARICOPA
COMMUNITY COUNCIL
Route 1, Box 907
Scottsdale, Arizona 85257

SAN CARLOS COUNCIL
San Carlos Apache Tribe
San Carlos, Arizona 85550

SAN PASQUAL BAND OF MISSION INDIANS
Riverside Area Field Office, BIA
6848 Magnolia Avenué, #8
Riverside, California 92506

SANTA ROSE BUSINESS COMMITTEE
Riverside Area Office, BIA
6848 Magnolia Avenue
Riverside, California 92506

SANTA YNEZ BUSINESS COUNCIL
Riverside Area Field Office, BIA
6848 Magnolia Avenue, Suite 8
Riverside, California 92506

SANTEE-SIOUX TRIBAL COUNCIL (NEBRASKA)
Santee-Sioux Tribal Office
Niobrara, Nebraska 68760

SCHAGITICOKE TRIBE
92 Elms Street Extension
New Milford, Connecticut 06776

SEMINOLE GENERAL COUNCIL (OKLAHOMA)
Wewoka Agency
P. O. Box 1060
Wewoka, Oklahoma 74884

SEMINOLE TRIBAL COUNCIL (FLORIDA)
Seminole Tribe of Florida
6073 Stirling Road
Hollywood, Florida 33024

SENECA-CAYUGA TRIBAL BUSINESS COMMITTEE
Miami Agency
P. O. Box 391
Miami, Oklahoma 74354

SENECA TRIBE
Cornplanter Reservation
Warren County, Pennsylvania

SHINNECOCK TRIBE
Shinnecock Reservation
Box 1347
Southhampton, Long Island, New York 11968

SHOSHONE BUSINESS COUNCIL (WIND RIVER)
Shoshone Tribal Office
Fort Washakie, Wyoming 82514

SHOSHONE PAIUTE BUSINESS COUNCIL (DUCK VALLEY)
Nevada Agency
Stewart, Nevada 89437

SISSETON-WAHPETON SIOUX TRIBAL COUNCIL
Sisseton Agency
Sisseton, South Dakota 57262

SKOKOMISH TRIBAL COUNCIL
Western Washington Agency
1620 Hewitt Avenue
Everett, Washington 98201

SOKAOGON CHIPPEWA TRIBAL COUNCIL (MOLE LAKE)
Great Lakes Agency
Ashland, Wisconsin 54806

SOUTE UTE TRIBAL COUNCIL
Tribal Affairs Building
Ignacio, Colorado 81137

SOUTHWEST INDIAN ORGANIZATION
334 North Rider
Pampa, Texas 79065

SPOKANE BUSINESS COUNCIL
Spokane Tribal Office
Wellpinit, Washington 99040

SQUAXIN ISLAND TRIBAL COUNCIL
Western Washington Agency
1620 Hewitt Avenue
Everett, Washington 98201

STANDING ROCK SIOUX TRIBAL COUNCIL
Standing Rock Agency
Fort Yates, North Dakota 58538

STEWART'S POINT RANCHERIA COMMUNITY COUNCIL
Sacramento Area Office, BIA
P. O. Box 4775
Sacramento, California 95825

STOCKBRIDGE-MUNSEE TRIBAL COUNCIL
Great Lakes Agency
Ashland, Wisconsin 54806

SUMMIT LAKE PAIUTE COUNCIL
Nevada Agency
Stewart, Nevada 89437

SUQUAMISH TRIBAL COUNCIL
Western Washington Agency
1620 Hewitt Avenue
Everett, Washington 98201

SURVIVAL OF AMERICAN INDIANS ASSOCIATION, INC.
P. O. Box 719
Tacoma, Washington 98402

SURVIVORS OF AMERICAN INDIAN ASSOCIATION
Box 719
Tacoma, Washington 98402

SWINOMISH INDIAN SENATE
Swinomish Tribal Office
La Conner, Washington 98257

TE-MOAK WESTERN SHOSHONE COUNCIL
Nevada Agency
Stewart, Nevada 89437

THLOPTHLOCCO CREEK BUSINESS COUNCIL
Okmulgee Agency
P. O. Box 671
Okmulgee, Oklahoma 74447

TONAWANDA SENECA
Tonawanda Reservation
Basom, New York 14013

TONKAWA TRIBAL COUNCIL
Pawnee Agency
Pawnee, Oklahoma 74058

TOULUMNE RANCHERIA COMMUNITY COUNCIL
Sacramento Area Office, BIA
P. O. Box 4775
Sacramento, California 95825

TRIBAL INDIAN LAND RIGHTS ASSOCIATION
1816 Karen Drive
Del City, Oklahoma

TRINIDAD RANCHERIA COMMUNITY COUNCIL
Sacramento Area Office, BIA
P. O. Box 4775
Sacramento, California 95825

TULALIP BOARD OF DIRECTORS
Tulalip Tribal Office
Star Route, Box 870
Marysville, Washington 98270

TULE RIVER TRIBAL COUNCIL
P. O. Box 589
Porterville, California 93258

TUNICA TRIBE
Marksville, Louisiana

TURTLE MOUNTAIN TRIBAL COUNCIL
Turtle Mountain Community Center
Belcourt, North Dakota 58316

TUSCARORA TRIBE
Tuscarora Reservation
Lewiston, New York 14092

TWIN CITIES CHIPPEWA COUNCIL
Waite Neighborhood House
2215 Park Avenue
Minneapolis, Minnesota 55440

TWIN CITIES SIOUX COUNCIL
2215 Park Avenue
Minneapolis, Minnesota 55440

UINTAH AND OURAY TRIBAL BUSINESS COMMITTEE
Fort Duchesne, Utah 84926

UMATILLA BOARD OF TRUSTEES
Umatilla Tribal Office
Pendleton, Oregon 97801

UNITED INDIANS OF ALL TRIBES
P. O. Box 508
Seattle, Washington 98111

UNITED INDIANS OF MILWAUKEE
1027 South 19th Street
Milwaukee, Wisconsin 53204

UNITED KEETOWAH COUNCIL
Tahlequah Agency
P. O. Box 459
Tahlequah, Oklahoma 74464

UNITED NATIVE AMERICANS, INC.
P. O. Box 26149
San Francisco, California 94126

UNITED PUEBLO
All Indian Pueblo Council
United Pueblo Agency
P. O. Box 1667
Albuquerque, New Mexico 87103

UPPER MIDWEST AMERICAN INDIAN CENTER
1718 North Third Street
Minneapolis, Minnesota

UPPER SIOUX BOARD OF TRUSTEES (GRANITE FALLS)
Minnesota Agency
P. O. Box 489
Bemidji, Minnesota 56601

URBAN NATIVES UNITED
2205 Boniface Parkway
Anchorage, Alaska 99504

UTE MOUNTAIN TRIBAL COUNCIL
Tribal Office Building
Towaoc, Colorado 81334

WALKER RIVER PAIUTE TRIBAL COUNCIL
Nevada Agency
Stewart, Nevada 89437

WAMPANOAG TRIBE
3 Cornell Way
Waquoit, Massachusetts 02536

WARM SPRINGS TRIBAL COUNCIL
Warm Springs Tribal Office
Warm Springs, Oregon 97761

WASHOE TRIBAL COUNCIL
Nevada Agency
Stewart, Nevada 89437

WHITE MOUNTAIN APACHE TRIBAL COUNCIL (FORT APACHE)
Whiteriver, Arizona 95841

WICHITA COUNCIL
Anadarko Agency
Anadarko, Oklahoma 73005

WINNEBAGO BUSINESS COMMITTEE
Great Lakes Agency
Ashland, Wisconsin 54806

WINNEBAGO TRIBAL COUNCIL
Winnebago Agency
Winnebago, Nebraska 68071

WORKING INDIANS CIVIL
ASSOCIATION
Box 537
Pierre, South Dakota

WORKING INDIANS CIVIL
ASSOCIATION, INC.
Fort Yates, North Dakota 58538

X-L RANCH
Board of Directors
P. O. Box 763
Alturas, California 96101

YAKIMA TRIBAL COUNCIL
Yakima Tribal Office
Toppenish, Washington 98948

YANKTON SIOUX TRIBAL BUSINESS
& CLAIMS COMMITTEE
Yankton Agency
Wagner, South Dakota 57380

YAVAPAI APACHE COMMUNITY
COUNCIL (CAMP VERDE)
Truxton Canyon Agency
Valentine, Arizona 86437

YAVAPAI BOARD OF DIRECTORS
(PRESCOTT)
Truxton Canyon Agency
Valentine, Arizona 86437

YERINGTON PAIUTE TRIBAL
COUNCIL
Nevada Agency
Stewart, Nevada 89437

YOMBA TRIBAL COUNCIL
Nevada Agency
Stewart, Nevada 89437

OTHER RESOURCES

In addition to Indian groups there are numerous foundations, museums and other groups working with or for Indians. Cited below are 105 organizations involved with Indians in various ways, although they are not necessarily composed predominantly of Indians.

ADOPTION RESOURCE EXCHANGE
OF NORTH AMERICA
44 East 23rd Street
New York, New York 10010

ALFRED P. SLOAN FOUNDATION
630 Fifth Avenue
Rockefeller Center
New York, New York

AMERICAN INDIAN CENTER
738 West Sheridan Road
Chicago, Illinois 60613

AMERICAN INDIAN CENTER
1630 W. Wilson Avenue
Chicago, Illinois 60640

AMERICAN INDIAN EMPLOYMENT
& GUIDANCE CENTER
1718 Third Street, North
Minneapolis, Minnesota 55404

AMERICAN INDIAN ENTERPRISES, INC.
Box 19226 Eppley Airfield
Omaha, Nebraska 68119

AMERICAN INDIAN INFORMATION
& ACTION GROUP, INC.
2014 West North Avenue
Milwaukee, Wisconsin

AMERICAN INDIAN STUDY CENTER
211 South Broadway
Baltimore, Maryland 21231

ANCHORAGE NATIVE WELCOME
CENTER, INC.
236 E. Fifth Avenue
Anchorage, Alaska 99501

ANDREW W. MELLON FOUNDATION
140 East 62nd Street
New York, New York

ARROW, INC.
1346 Connecticut Avenue, N. W.
Washington, D. C.

THE ARTHUR VINING DAVIS
FOUNDATION
Box 2238
Miami, Florida

BOETTCHER FOUNDATION
818 Seventeenth Street
Denver, Colorado

CARNEGIE CORPORATION OF
NEW YORK
437 Madison Avenue
New York, New York

CENTRAL PLAINS INDIAN CLUB
5707 West Sells Circle
Phoenix, Arizona 85013

THE CHARLES E. MERRILL
TRUST
P. O. Box 488
Ithaca, New York

CHARLES STEWARD MOTT
FOUNDATION
500 Mott Foundation Building
Flint, Michigan

CITY OF MILWAUKEE PUBLIC
MUSEUM
818 W. Wisconsin Avenue
Milwaukee, Wisconsin

THE CLEVELAND FOUNDATION
Greater Cleveland Associated
Foundation
National City Bank Building
Cleveland, Ohio

CONSOLIDATED TRIBES OF
AMERICAN INDIANS
P. O. Box 3318
Milwaukee, Wisconsin 53208

CONSOLIDATED TRIBES OF
MILWAUKEE
5403 N. 49th Street
Milwaukee, Wisconsin

CONSULTING PANEL ON INDIAN
MINISTRIES
Board of National Missions
United Presbyterian Church, Room 1244
475 Riverside Drive
New York, New York 10017

COUNCIL FOR AMERICAN INDIAN
MINISTRY
United Church of Christ
Rosegien, North Dakota

THE DANFORTH FOUNDATION
222 South Central Avenue
St. Louis, Missouri

EDWARD JOHN NOBLE FOUNDATION
32 East 57th Street
New York, New York

EL POMAR FOUNDATION
Broadmoor
Colorado Springs, Colorado

THE FIELD FOUNDATION
100 East 85th Street
New York, New York

FIELD MUSEUM OF NATURAL
HISTORY
Roosevelt Road at Lake Shore Drive
Chicago, Illinois 60605

FIRESTONE FOUNDATION
1225 West Market Street
Akron, Ohio

THE FORD FOUNDATION
320 East 43rd Street
New York, New York

FRIENDS COMMITTEE ON
NATIONAL LEGISLATION
245 Second Street, N. E.
Washington, D. C. 20002

FUTURES FOR CHILDREN, INC.
5612 Parkston Road
Washington, D. C. 20016

THE GLENMEDE TRUST CO.
1608 Walnut Street
Philadelphia, Pennsylvania

GRANT FOUNDATION, INC.
130 East 59th Street
New York, New York

GREAT WESTERN UNITED
FOUNDATION
Equitable Building
Denver, Colorado

HUMBLE OIL AND REFINING
COMPANY
Public Affairs Department
Legislative & Political Affairs
P. O. Box 2180
Houston, Texas

IDAHO HISTORICAL SOCIETY
610 N. Julia Davis Drive
Boise, Idaho

ILLINOIS STATE MUSEUM
Spring at Edwards
Springfield, Illinois 62700

INDEPENDENCE FOUNDATION
2500 Philadelphia
National Bank Building
Philadelphia, Pennsylvania

INDIAN ADVANCEMENT ASSOCIATION, INC.
P. O. Box 416
Minneapolis, Minnesota 55401

INDIAN CENTER INC. OF LOS ANGELES
3446 West First Street
Los Angeles, California 90004

INDIAN COMMITTEE, CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
47 East South Temple
Salt Lake City, Utah 84111

INDIAN RIGHTS ASSOCIATION
1505 Race Street
Philadelphia, Pennsylvania 19102

INSTITUTE OF INDIAN STUDIES
Box 5, The University of South Dakota
Vermillion, South Dakota

JAMESTOWN FOUNDATION MUSEUM
Box JF (Jamestown)
Williamsburg, Virginia 23185

JOINT FOUNDATION SUPPORT, INC.
575 Madison Avenue
New York, New York

JOSIAH MACY, JR. FOUNDATION
227 Park Avenue
New York, New York

THE KRESGE FOUNDATION
211 Fort Street, West
Detroit, Michigan

LILLY ENDOWMENT, INC.
914 Merchants Bank Building
Indianapolis, Indiana

THE LOUIS CALDER FOUNDATION
10 Rockefeller Plaza
New York, New York

LOUIS W. AND MAUD HILL FAMILY FOUNDATION
First National Bank Building, W975
Saint Paul, Minnesota

THE LUKE B. HANCOCK FOUNDATION
770 Welch Road
Palo Alto, California

MAX C. FLEISCHMANN FOUNDATION
405 Union Federal Savings & Loan
Association Building
195 South Sierra Street
Reno, Nevada

MAYORS INDIAN AMERICAN TASK FORCE
1927 Second Avenue South
Minneapolis, Minnesota 55403

MINNEHAHA INDIAN CLUB
420 West 8th Street
Sioux Falls, South Dakota 57105

MINNESOTA INDIAN ANTI-POVERTY COMMITTEE
2803 Bryant Avenue, North
Minneapolis, Minnesota 55411

MUSEUM OF NAVAJO CEREMONIAL ART
P. O. Box 445
Santa Fe, New Mexico 87501

MUSEUM OF NORTHERN ARIZONA
P. O. Box 1389
Flagstaff, Arizona 86002

MUSEUM OF THE AMERICAN INDIAN
Heye Foundation
Broadway at 155th Street
New York, New York 10032

NATIONAL AMERICAN INDIAN
LORE ASSOCIATION
12151 Firebrand Street
Garden Grove, California 92640

NATIONAL COMMITTEE ON INDIAN
WORK OF THE EPISCOPAL CHURCH
815 Second Avenue
New York, New York 10017

NATIONAL COUNCIL OF CHURCHES
DIVISION OF CHRISTIAN LIFE AND
MISSION
815 Second Avenue
New York, New York 10017

NATIONAL COUNCIL ON INDIAN
OPPORTUNITY
726 Jackson Place, N. W.
Washington, D. C. 20506

NATIONAL INDIAN TRAINING AND
RESEARCH CENTER
3121 S. Mill Avenue
Tempe, Arizona 85282

NATIONAL INDIAN TRAINING
CENTER
Box 66
Brigham City, Utah 34302

NAVAJO TRIBAL MUSEUM
P. O. Box 54
Window Rock, Arizona 86515

THE NEW WORLD FOUNDATION
100 East 85th Street
New York, New York

THE NEW YORK COMMUNITY
TRUST
415 Madison Avenue
New York, New York

NEW YORK FOUNDATION
4 West 58th Street
New York, New York

NEW YORK STATE MUSEUM
31 Washington Avenue
Albany, New York 12210

PHOEBE WATERMAN
FOUNDATION, INC.
330 Boulevard Building
1819 John F. Kennedy Boulevard
Philadelphia, Pennsylvania

PHOENIX INDIAN CENTER
376 North First Avenue
Phoenix, Arizona

POTAWATOMI MUSEUM
Angola, Indiana 46703

PRESBYTERIAN MEDICAL
SERVICES
P. O. Box 2384
Santa Fe, New Mexico

PROJECT UPWARD BOUND
Room 13, Dakota Hall
University of South Dakota
Vermillion, South Dakota 57069

RAMA INC.
Suite 905, The Watergate Office
Building
2600 Virginia Avenue, N. W.
Washington, D. C.

RASKOB FOUNDATION FOR
CATHOLIC ACTIVITIES
1205 Hotel Du Pont Street
Wilmington, Delaware

RICHARD KING MELLON
FOUNDATION
525 William Penn Place
Pittsburgh, Pennsylvania

ROCHESTER MUSEUM OF
ARTS AND SCIENCES
657 East Avenue
Rochester, New York 14607

ROCKEFELLER BROTHERS FUND
30 Rockefeller Plaza
New York, New York

ROSENBERG FOUNDATION
210 Post Street
San Francisco, California

SAINT AUGUSTINE'S CENTER
4512 N. Sheridan Road
Chicago, Illinois 60640

THE SAN FRANCISCO FOUNDATION
425 California Street
San Francisco, California

SCHOOL OF AMERICAN RESEARCH
116 Lincoln Avenue
Box 1554
Santa Fe, New Mexico 87501

SEATTLE INDIAN CENTER
3419 Densmore North
Seattle, Washington 98103

SEQUOYAH INDIAN CLUB
University of Oklahoma
Norman, Oklahoma 73069

SIOUX CITY INDIAN CENTER
1114 West 6th Street
Sioux City, Iowa

SIX NATIONS INDIAN MUSEUM
Rockdale Road
Onchiota, New York 12968

SOUTHWEST MUSEUM
Highland Park
Los Angeles, California 90041

STERN FUND
21 East 40th Street
New York, New York

TRIBE OF MANY FEATHERS
Indian Education Office
Brigham Young University
Provo, Utah

UNITED INDIAN MISSIONS
2920 North 3rd Street
Flagstaff, Arizona 86001

UNITED SCHOLARSHIP SERVICE
P. O. Box 18285
Capitol Hill Station
Denver, Colorado 80218

UNITES STATES STEEL
FOUNDATION, INC.
71 Broadway
New York, New York

UPPER MIDWEST INDIAN
CENTER
5633 Regent Avenue North
Minneapolis, Minnesota 55440

URBAN AMERICAN INDIAN
COMMITTEE
2215 Park Avenue
Minneapolis, Minnesota 55440

WAHKONTA CLUB
919 West 39th Street
Denver, Colorado 80211

WHITE BUFFALO COUNCIL
Box 4131
Santa Fe Station
Denver, Colorado

WIEBOLDT FOUNDATION
29 South La Salle Street
Chicago, Illinois

WILLIAM H. DONNER FOUNDATION,
INC.
711 Lincoln Building
60 East 42nd Street
New York, New York

WINONA CLUB
629 North Maple Street
Rapid City, South Dakota 57701

WINSLOW INDIAN CENTER
529 West 2nd Street
Winslow, Arizona 86047

W. K. KELLOGG FOUNDATION
400 North Avenue
Battle Creek, Michigan

WOODROW WILSON INTERNATIONAL
CENTER FOR SCHOLARS
Smithsonian Institution Building
Washington, D. C.

ZALE FOUNDATION
512 South Akard Street
Dallas, Texas

LITERATURE RESOURCES

As stated previously, many times new programs and activities are started without examination of existing resources. A review of current literature is a prerequisite and it is because of this need the following literature resources are cited. It should be noted that this listing should not be considered as comprehensive, but it does represent a sampling of current research and commercial literature.

These resources are divided into two sections; The Native American, and Education and Curriculum Development. The latter section is further divided into the following elements:

Objectives
Students
Instructional Personnel
Materials
Methods
Evaluation
Relationships with Others

The Native American

"After 80 Years: The Indians Rise Again." Virgil J. Vogel. New Politics, VIII, No. 2, (Spring 1970), pp. 62-72.

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SEVENTEENTH ANNUAL REPORT OF INDIAN EDUCATION IN OKLAHOMA. L. J. Laney. ED 066 272. 1964. 39 p.

SIXTEENTH ANNUAL REPORT OF INDIAN EDUCATION IN OKLAHOMA. L. J. Laney. ED 065 230. 1963. 48 p.

THE STATES AND THEIR INDIAN CITIZENS. Theodore W. Taylor. Washington, D. C.: Superintendent of Documents, U. S. Government Printing Office. 1972. 307 p.

A STUDY OF PARENTAL ATTITUDES AND VALUES TOWARDS EDUCATION ON THE NAVAJO AND HOPI RESERVATIONS. PART II, PARENTAL ATTITUDES, CHINLE. J. E. Biglin and others. ED 062 071. 1971. 188 p.

A STUDY OF PARENTAL ATTITUDES AND VALUES TOWARDS EDUCATION ON THE NAVAJO AND HOPI RESERVATIONS. PART II, PARENTAL ATTITUDES, GANADO. J. E. Biglin and others. ED 061 074. 1971. 200 p.

A STUDY OF PARENTAL ATTITUDES AND VALUES TOWARDS EDUCATION ON THE NAVAJO AND HOPI RESERVATIONS. PART II, PARENTAL ATTITUDES, KAYENTA. J. E. Biglin and others. ED 061 076. 1971. 209 p.

A STUDY OF PARENTAL ATTITUDES AND VALUES TOWARDS EDUCATION ON THE NAVAJO AND HOPI RESERVATIONS. PART II PARENTAL ATTITUDES, KEAMS CANYON. J. E. Biglin and others. ED 062 072. 1971. 187 p.

A STUDY OF PARENTAL ATTITUDES AND VALUES TOWARDS EDUCATION ON THE NAVAJO AND HOPI RESERVATIONS. PART II, PARENTAL ATTITUDES, TUBA CITY. J. E. Biglin and others. ED 061 075. 1971. 200 p.

A STUDY OF PARENTAL ATTITUDES AND VALUES TOWARDS EDUCATION ON THE NAVAJO AND HOPI RESERVATIONS. PART II, PARENTAL ATTITUDES, WINDOW ROCK. J. E. Biglin and others. ED 061 073. 1971. 199 p.

A STUDY OF PARENTAL ATTITUDES AND VALUES TOWARDS EDUCATION ON THE NAVAJO AND HOPI RESERVATIONS. PART III, PARENTAL VALUES. J. E. Biglin and others. ED 062 077. 1972. 138 p.

A STUDY OF THE ROLE OF THE FEDERAL GOVERNMENT IN THE EDUCATION OF THE AMERICAN INDIAN. Theodore Fischbacher. 1967. (UM 67-12,643).

TALENT SEARCH PROJECT, EASTERN ARIZONA COLLEGE, PROGRESS REPORT (JANUARY 1, 1969 - MARCH 31, 1969). Eastern Arizona College Talent Search Project, Thatcher. ED 033 818. 1969. 17 p.

"TO CIVILIZE THE INDIAN . . .": A SURVEY OF THE EDUCATIONAL PHILOSOPHY AND PROGRAMS OF THE BUREAU OF INDIAN AFFAIRS SINCE 1928. Priscilla Wopat. ED 039 998. 1970. 325 p.

TOWARD ECONOMIC DEVELOPMENT FOR NATIVE AMERICAN COMMUNITIES. A COMPENDIUM OF PAPERS SUBMITTED TO THE SUB-COMMITTEE ON ECONOMY IN GOVERNMENT OF THE JOINT ECONOMIC COMMITTEE, CONGRESS OF THE UNITED STATES (91ST CONGRESS, 1ST SESSION). VOLUME 1, PART 1: DEVELOPMENT PROSPECTS AND PROBLEMS. Joint Economic Committee, Washington,D. C. ED 055 684. 1969. 341 p.

TOWARD ECONOMIC DEVELOPMENT FOR NATIVE AMERICAN COMMUNITIES. A COMPENDIUM OF PAPERS SUBMITTED TO THE SUB-COMMITTEE ON ECONOMY IN GOVERNMENT OF THE JOINT ECONOMIC COMMITTEE, CONGRESS OF THE UNITED STATES (91ST CONGRESS, 1ST SESSION). VOLUME 2, PART II: DEVELOPMENT PROGRAMS AND PLANS: PART III: THE RESOURCE BASE. Joint Economic Committee, Washington, D. C. ED 055 685. 1969. 239 p.

TUBA CITY, ARIZONA. NATIONAL STUDY OF AMERICAN INDIAN EDUCATION. FINAL REPORT. John H. Chilcott and Marjorie Thomas. ED 045 272. 1971. 17 p.

TWENTIETH ANNUAL REPORT OF INDIAN EDUCATION IN OKLAHOMA. L. J. Laney. ED 065 234. 1967. 44 p.

TWENTY-FIRST ANNUAL REPORT OF INDIAN EDUCATION IN OKLAHOMA. L. J. Laney. ED 065 235. 1968. 58 p.

TWENTY-FOURTH ANNUAL REPORT OF INDIAN EDUCATION IN OKLAHOMA. L. J. Laney. ED 066 274. 1971. 60 p.

TWENTY-SECOND ANNUAL REPORT OF INDIAN EDUCATION IN OKLAHOMA. L. J. Laney. ED 066 273. 1969. 50 p.

TWENTY-THIRD ANNUAL REPORT OF INDIAN EDUCATION IN OKLAHOMA. L. J. Laney, ED 065 237. 1970. 41 p.

URBAN AND REGIONAL DIMENSIONS OF MANPOWER POLICY. Niles M. Hansen. ED 054 304. 1969. 454 p.

VOCATIONAL AND SCHOOL COUNSELING OF INDIAN STUDENTS. A POSITION PAPER. Alonzo T. Spang. ED 057 944. 1970. 10 p.

"We'll Do it Our Own Way Awhile." Frye Gaillard. *Race Relations Reporter*, Vol. 3, No. 1, (January 1972), pp. 21-27. (EJ 054 981).

"What Rough Rock Demonstrates." Donald A. Erickson and Henrietta Schwartz. *Integrated Education*, Vol. 8, No. 2, (March-April 1970), pp. 21-34. (EJ 015 297).

"What the Navajo Nation Needs." Taylor McKenzie. Integrated Education, Vol. 8, No. 4, (July - August 1970), pp. 26-31. (EJ 022 584).

WHO AM I? Robert F. Ferree and others. ED 051 936. 1971. 60 p.

WORKSHOP REPORT ON PARENT-COMMUNITY INVOLVEMENT. ED 032 165. 1969. 114 p.

PERIODICALS

The dynamic, everchanging Indian scene is reflected in a variety of periodicals. To maintain an up-to-date awareness of current happenings and changing thoughts it is necessary that periodicals be reviewed and read. Listed on the subsequent three pages are some of the major periodicals which reflect a diversity in views and approaches as well as differences in the intended audiences.

AKWESASNE NOTES
Mohawk Nation, via
Roosevelt, New York 13683

AMERICAN INDIAN CULTURE CENTER JOURNAL (AICC JOURNAL)
American Indian Culture Center
3221 Campbell Hall, UCLA
Los Angeles, California 90024

AMERICAN INDIGENA
Inter-American Indian Institute
General Secretariat, Pan-Am. Union
17th & Constitution Avenue, N. W.
Washington, D. C.

AMERICANS BEFORE COLUMBUS
National Indian Youth Council
3102 Central Avenue, S. E.
Albuquerque, New Mexico

THE AMERINDIAN
1263 W. Pratt Boulevard, #909
Chicago, Illinois 60626

ARROW
ARROW, Inc.
1346 Connecticut Avenue, N. W.
Washington, D. C. 20036

BACONE INDIAN
Bacone College
Bacone, Oklahoma

CHAHTA ANUMPA
Southeastern Indian Antiquities Survey, Inc.
Box 12392
Nashville, Tennessee 37212

CHEROKEE ADVOCATE
Cherokee National Historical Society
P. O. Box 515
Tahlequah, Oklahoma 74464

CITY SMOKE SIGNALS
American Indian Center
114 West 6th Street
Sioux City, Iowa 61103

THE CROSS AND THE CALUMET
St. Augustine's American Indian Center
4512 N. Sheridan Road
Chicago, Illinois 60640

EARLY AMERICAN
Newsletter of the California Indian Education Association
P. O. Box 4095
Modesto, California 95352

GUTS AND TRIPE
Coalition of American Indian Citizens
Box 18421, Capitol Hill Station
Denver, Colorado 80218

THE INDIAN
American Indian Leadership Council
Pine Ridge, South Dakota 57770

INDIAN AFFAIRS IN CALIFORNIA
California League for American Indians
P. O. Box 389
Sacramento, California 95802

INDIAN CENTER NEWS
American Indian Center
1900 Boren Street
Seattle, Washington

INDIAN EDUCATION NEWSLETTER
U. S. Office of Education
400 Maryland Avenue, S. W.
Washington, D. C. 20202

INDIAN HIGHWAYS
Cook Christian Training School
Tempe, Arizona

THE INDIAN LEADER
Haskell Institute
Lawrence, Kansas

INDIAN PROGRESS
Associate Executive Committee
on Friends on Indian Affairs
R. R. #2
McLoud, Oklahoma 74851

INDIAN RECORD
Bureau of Indian Affairs
U. S. Department of Interior
1951 Constitution Avenue
Washington, D. C. 20242

INDIAN TRUTH
Indian Rights Association
1505 Race Street
Philadelphia, Pennsylvania 19102

JOURNAL OF AMERICAN INDIAN
EDUCATION
Bureau of Educational Research &
Services
College of Education
Arizona State University
Tempe, Arizona 85281

LANGUAGE IN AMERICAN
INDIAN EDUCATION
Language Arts Branch
Division of Educational Planning &
Development
P. O. Box 1788
Albuquerque, New Mexico 87103

LEAGUE OF NATIONS
1139 Lehman Place
Johnstown, Pennsylvania 15902

MANY SMOKES
P. O. Box 5895
Reno, Nevada 89503

NATIVE AMERICAN ARTS
Indian Arts & Crafts Board
Room 4004, U. S. Department
of Interior
Washington, D. C. 20240

THE NATIVE VOICE
Native Brotherhood of British
Columbia
325 Standard Building
510 Hastings Street
Vancouver, British Columbia
Canada

NCAI SENTINEL
National Congress of Americar
Indians
1346 Connecticut Avenue, N. V.
Washington, D. C. 20036

THE NEW BREED
Metis Society
525-24th Street, E.
Saskatoon, Saskatchewan, Canda

THE RAVEN SPEAKS
Box 35733
Dallas, Texas

TRIBAL INDIAN LAND
Tribal Indian Land Rights
Association
1816 Karen Drive
Del City Oklahoma

TUNDRA TIMES
P. O. Box 1287
Fairbanks, Alaska 99701

THE WARPATH
United Native Americans, Inc.
P. O. Box 26149
San Francisco, California 94126

THE WARRIOR
American Indian Center
1630 W. Wilson Avenue
Chicago, Illinois 60640

WASSAJA
Indian Historical Society
1451 Masonic Avenue
San Francisco, California 94117

THE WEEWISH TREE - A MAGAZINE
OF INDIAN AMERICA FOR YOUNG
PEOPLE
American Indian Historical Society
1451 Masonic Avenue
San Francisco, California 94117

AUDIO-VISUAL RESOURCES

A variety of records, films, and other mediated materials are available which relate in various ways to the American Indian. Though few are directly relevant to curriculum development in occupational education, the following are listed as a sample of those available. Perhaps the creative developer will find ways to use such resources in assuring greater cultural awareness, appreciation and pride.

THE AMERICAN INDIAN: A DISPOSSESSED PEOPLE; Guidance Associates, Pleasantville, New York 10570; 1970; (filmstrip or tape cassette).

AMERICAN INDIANS OF THE SOUTHWEST: 1. WHO THEY ARE; 2. THEIR HISTORY; 3. THEIR HOMES; 4. THEIR HANDICRAFTS; 5. THEIR RELIGIONS; 6. THEIR LIFE TODAY; Coronet Films, 65 E. South Water Street, Chicago, Illinois 60601; 1970; (sound filmstrips).

AS LONG AS THE RIVER RUNS; White Roots of Peace, Mohawk Nation, via Rooseveltown, New York 13683; (color film).

BALLAD OF CROWFOOT; White Roots of Peace, Mohawk Nation, via Rooseveltown, New York 13683; (b/w film).

BETWEEN TWO RIVERS; NBC Enterprises, 30 Rockefeller Plaza, New York, New York; (film).

BLOOD OF THE CONDOR; Tricontinental Film Center, 224 West 27th Street, New York, New York 10001 (also available from Box 4430, Berkeley, California); (b/w film).

CIRCLE OF THE SUN; National Film Board of Canada, 680 5th Avenue, New York, New York 10019; (film).

COMANCHE PEYOTE SONGS, VOL. ONE AND VOL. TWO; White Roots of Peace, Mohawk Nation, via Rooseveltown, New York 13683; (record).

CONCERNS OF THE JAMES BAY CREE; White Roots of Peace, Mohawk Nation, via Rooseveltown, New York 13683; (tape or cassette).

CUSTER DIED FOR YOUR SINS; White Roots of Peace, Mohawk Nation, via Rooseveltown, New York 13683; (record).

DESERT PEOPLE; Bureau of Indian Affairs, Division of Education, Washington, D. C. 20242; (color film).

THE DISPOSSESSED; Canyon Cinema Co-op, Room 220, Industrial Center Building, Sausalito, California 94956; (film).

DITCH CLEANING AND PICNIC SONGS OF PICURIS PUEBLO; White Roots of Peace, Mohawk Nation, via Rooseveltown, New York 13683; (record).

THE EARTH IS OUR MOTHER; White Roots of Peace, Mohawk Nation, via Rooseveltown, New York 13683; (color film).

END OF THE TRAIL: THE AMERICAN PLAINS INDIANS; McGraw Hill Films, 330 West 42nd Street, New York, New York 10036; (b/w film).

GOD HELP THE MAN WHO WOULD PART WITH HIS LAND; White Roots of Peace, Mohawk Nation, via Rooseveltown, New York 13683; (film).

HIGH STEEL; National Film Board of Canada, Suite 819, 680 5th Avenue, New York, New York 10019; (film).

I AM A MOHAWK; White Roots of Peace, Mohawk Nation, via Rooseveltown, New York 13683; (tape or cassette).

INDIAN INFLUENCES IN THE UNITED STATES; Audio-Visual Extension Services, University of Minnesota, Minneapolis, Minnesota; (film).

INDIAN RELOCATION: ELLIOT LAKE; White Roots of Peace, Mohawk Nation, via Rooseveltown, New York 13683; (b/w film).

IROQUOIS SOCIAL DANCES, VOLUMES I, II, III; White Roots of Peace, Mohawk Nation, via Rooseveltown, New York 13683; (record).

KIOWA CHURCH SONGS, VOLUME ONE; White Roots of Peace, Mohawk Nation, via Rooseveltown, New York 13683; (record).

KIOWA 49 WAR EXPEDITION SONGS; White Roots of Peace, Mohawk Nation, via Rooseveltown, New York 13683; (record or cassette).

LITTLE WHITE SALMON INDIAN SETTLEMENT; White Roots of Peace, Mohawk Nation, via Rooseveltown, New York 13683; 1972; (color film).

LOUIS RIEL ALIVE; White Roots of Peace, Mohawk Nation, via Rooseveltown, New York 13683; (cassette or tape).

MAHNOMEN: HARVEST OF THE NORTH; Audio-visual Extension Services Department, University of Minnesota, Minneapolis, Minnesota; (film).

MANIWAKI INDIAN BOY; White Roots of Peace, Mohawk Nation, via Rooseveltown, New York 13683; (tape or cassette).

MODERN CHIPPEWA INDIANS; Audio-visual Extension Services Department, University of Minnesota, Minneapolis, Minnesota; (film).

NAVAJO GIFT SONGS AND ROUND DANCE; White Roots of Peace, Mohawk Nation, via Rooseveltown, New York 13683; (record or cassette).

NAVAJO ROUND DANCE; White Roots of Peace, Mohawk Nation, via Rooseveltown New York 13683; (record).

NAVAJO SKIP DANCE AND TWO-STEP SONGS; White Roots of Peace, Mohawk Nation, via Rooseveltown, New York 13683; (record).

NORTH AMERICAN INDIAN TRAVELING COLLEGE; White Roots of Peace, Mohawk Nation, via Rooseveltown, New York 13683; (tape or cassette).

NOW THAT THE BUFFALO'S GONE; Creative Film Society, 14558 Valeria Street, Van Nuys, California 91405; 1969; (film).

PEOPLE OF THE PUEBLOS; Bureau of Indian Affairs, Division of Education, Washington, D. C. 20242; (color film).

PIKANGIKUM; White Roots of Peace, Mohawk Nation, via Rooseveltown, New York 13683; (b/w film).

PONCA PEYOTE SONGS, VOL. ONE, TWO, THREE; White Roots of Peace, Mohawk Nation, via Rooseveltown, New York 13683; (record, 8-track tape, or cassette).

PUEBLO SONGS OF THE SOUTHWEST; White Roots of Peace, Mohawk Nation, via Rooseveltown, New York 13683; (album or tape).

THE REAL WEST; McGraw-Hill Films, 330 West 42nd Street, New York, New York 10036; (b/w film).

RIVER PEOPLE; Bureau of Indian Affairs, Division of Education, Washington, D. C. 20242; (color film).

ROUND DANCE SONGS OF TAOS PUEBLO, VOL. 1 AND VOL. 2; White Roots of Peace, Mohawk Nation, via Rooseveltown, New York 13683; (record).

SISIBAKWAT: THE OJIBWA MAPLE HARVEST; Audio-visual Extension Services Department, University of Minnesota, Minneapolis, Minnesota; (film).

SONGS OF THE MUSKOGEE CREEK, VOL. 1 AND VOL. 2; White Roots of Peace, Mohawk Nation, via Rooseveltown, New York 13683; (record).

SOUNDINGS FROM AKWESASNE; White Roots of Peace, Mohawk Nation, via Rooseveltown, New York 13683; (tape or cassette).

SOUNDS OF INDIAN AMERICA: PLAINS AND SOUTHWEST; White Roots of Peace, Mohawk Nation, via Rooseveltown, New York 13683; (record).

THREE MESSAGES; White Roots of Peace, Mohawk Nation, via Rooseveltown, New York 13683; (tape).

THESE ARE MY PEOPLE; White Roots of Peace, Mohawk Nation, via Rooseveltown, New York 13683; (b/w film).

THE TREE IS DEAD; Audio-visual Extension Services Department, University of Minnesota, Minneapolis, Minnesota; (b/w film).

WILLIE DUNN; White Roots of Peace, Mohawk Nation, via Rooseveltown, New York 13683; (record).

WOODLAND INDIANS OF EARLY AMERICA; Audio-visual Extension Services Department, University of Minnesota, Minneapolis, Minnesota; (film).

YOU ARE ON INDIAN LAND; White Roots of Peace, Mohawk Nation, via Rooseveltown, New York 13683; (b/w film).

POTENTIAL ROLES FOR THE CURRICULUM CENTER FOR OCCUPATIONAL AND ADULT EDUCATION IN CURRICULUM DEVELOPMENT FOR OCCUPATIONAL EDUCATION OF INDIANS

The Curriculum Center for Occupational and Adult Education (hereafter referred to as the Center) has a distinct but limited potential in the area of occupational education of Indians. To begin with the Center presently limits concerns to curriculum development. Allocation of funds for Center activities has been averaging about $4 million annually. If the Center is interested in supporting curriculum development efforts for Indians it must also be aware of the precedent it is setting and the potential demands from other minority groups such as the Black, the Chicano, or women.

The Center, and other branches of the Bureau of Occupational and Adult Education have a wide variety of opportunities to establish policy and implement programs of direct benefit to the American Indian. Basically four types of such actions exist:

1. Direct funding of Indian controlled projects
2. Provision (directly or indirectly) of technical assistance and resources to Indian groups
3. Reliance upon Indian advice and counsel in establishing policy and implementing programs
4. Cooperation with other federal, state and local agencies in providing for the needs of Indians.

The Center has begun its role in #1, #2, and #3 (above) through its funding of this present activity. Providing finances to the Northwest Indian Council on Education (serving as project steering committee) and helping the Northwest Regional Educational Laboratory provide the technical assistance to the steering committee has begun an effective trend towards a greater voice for Indians in Center policy and programs. Such activities should continue and expand - not only with Indians but other groups with special needs as well. Other opportunities remain to be developed.

Direct funding of Indian controlled projects

The Center has distinct limitations regarding its resources which can be earmarked for Indian controlled projects. The Center must appreciate its relative responsibility for Indians in comparison to other federal agencies such as the Bureau of Indian Affairs and other minority groups. The Center must also maintain its focus on curriculum and curriculum development efforts.

The following section "Plan for Action" represents one reasonable approach for direct funding of regional workshops to study the situation, establish interactions between Indian and occupational education groups and initiate proposals for curriculum development activities. The resultant funding of small proposals controlled by Indians and involving technical assistance from occupational education groups would be perceived as appropriate utilization of resources. Having Indians sponsor the workshops, evaluate the proposals and control the funded projects serve a double purpose. Not only does this assure relevance to Indian needs and desires, but it fosters further development of Indian expertise.

Such direct funding of Indian activities would serve as models for related projects for other minority or special interest groups. Such need not, however, establish a precedent requiring application to all other such groups. The experiences and results of this model would, though, provide helpful guidance for determining action relating to other groups.

Provision of technical assistance and resources to Indian Groups

The Bureau of Occupational and Adult Education with its regional state and local relationships represent a tremendous resource of technical assistance and finances. The ultimate goal of all these offices and personnel is the improved occupational preparation of American citizens. Providing Indians with greater access to these tremendous resources would bring about major accomplishments of both Indian and occupational education objectives.

Too many Indians and Indian groups do not know of the resources available from local schools, state departments of vocational education, and regional and federal offices of the Bureau of Occupational and Adult Education. Too many of these occupational education units, in like manner, are not aware of the Indians and their needs and desires. Dissemination of the report Many Voices to both occupational educators and Indian groups should create greater mutual awareness.

The Center should initiate actions to require each state to incorporate within its annual program plan direct statements regarding its relationship to Indian organizations and students. It should review all annual state plans in light of factors such as Indian population, cooperation and involvement with Indian and Indian related organizations and numbers of Indian students enrolled in secondary and post-secondary programs.

Another opportunity for the Center to provide indirect technical assistance lies in the curriculum development, evaluation and dissemination activities it sponsors and administers. Each of these projects should require specific consideration, on the part of project personnel, for implications and applications of their products and activities for minority groups such as the Indian. Does curriculum developed for the Agri-business and National Resources cluster have unique and specific applications for Indian tribes of the Northwest forest region? Should the Marine Science cluster give special considerations to the inland fishing industry of reservation Indians? Do the Mohawk steelworkers require a specific type of training prior to any subsequent to their work in the high-rise steel construction industry? A variety of questions such as these related to Indians, and questions related to other special groups should be made an integral part of all Center sponsored activities.

Reliance upon Indian advice and counsel

Indians and other special interest groups can also be integrated within advisory and policy making boards. The 1972 Indian Education Act created such a group, National Advisory Council on Indian Education. This was soon followed by an American Indian Higher Education Consortium representing nine Indian-controlled higher education institutions and Office of Education staff from the Bureau of Higher Education and Office of American Indian Affairs. The Center might well establish its own advisory council with individual projects. Where appropriate the special interest groups such as Indians might serve in the capacity of steering committee rather than advisory council. Allowing the Indian and representatives of other special interest groups a role in policy making and program operation will help assure relevance of Center activities. At the same time, such actions will contribute to further development of expertise within these special interest groups.

The Center should recommend that states with major Indian populations (see maps on subsequent pages) and those with the responsibility for their education, involve Indians on their state advisory councils. The states should in turn encourage that Indians also be involved in local advisory councils.

Implementing the following "Plan for Action", with its Indian evaluation panel, would be a strong beginning in placing greater reliance on Indian advice and counsel. Not only would the goals of BOAE be served, but a model of action for states would be proveded developing greater expertise on the part of the Indian community.

Cooperation with other agencies

A major role for the Center rests in its potential relationships with the Buruea of Indian Affairs. With both offices located in Washington, D. C., it is possible to establish formal contacts and information sharing activities. The Indian Health Service is also headquartered in the D. C. area and mutual areas of interest need to be explored and developed. Many of the major Indian organizations also maintain offices in the D. C. area and would be interested in exploring cooperative ventures.

An initial action which might be supported by the Center would be a meeting of all D. C. area Indian organizations to react to the proposed "Plan for Action." If these groups provided positive support then the Center could initiate the "Plan for Action" with their support and assistance. Subsequent to the five workshops the group would reconvene to revise lines of cooperative action and to appoint the evaluation panel.

These two meetings should suffice to establish additional avenues of mutual support and cooperative actions. In like manner the states and local educational agencies should experiment with various approaches to interacting with Indian groups.

PLAN FOR ACTION

Recognition of the opportunities and limitations faced by the Center suggest the following specific line of action. The recommended actions take into consideration the major findings of the state-of-the-art, the major interests of the Center.

In essence it is recommended that a series of meetings and workshops bring together representatives of Indian groups and occupational education agencies for the purposes of (1) reviewing the state-of-the-art, (2) establishing interactions between Indian and occupational education personnel, and (3) initiating proposals for curriculum development activities. The proposals would be submitted to the Center for review by an Indian evaluation panel. The only criteria required would be that proposals were (1) of legal nature (within the rules and regulations of Center operations), (2) of Indian origin and control, and (3) derived from demonstrated assessment of the present state-of-the-art. The evaluation panel would then recommend to the Center those which should be funded with Center funds,* those worthy of funding consideration by regional curriculum centers or state departments of vocational education, those worthy of funding consideration by other funding sources and those unworthy of acceptance. The Center would then take the appropriate actions.

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* Total funding limitation to be established prior to workshop sessions and made known to all interested parties.

The suggested timelines would be of the following scope:

Summer 1973 - Meeting of D. C. area Indian and Indian related organizations and Center personnel to review state-of-the-art products and recommendations and explore lines of mutual cooperation.

September 1973 - Invitations to Indian organizations and State Departments of Vocational Education to attend regional workshops. (Each group to be requested to invite a representative of the other group to attend with their representative.)

Fall 1973 - Regional workshops. It is suggested that five workshops be conducted in the locations of Milwaukee, Wisconsin; Lawrence, Kansas; Albuquerque, New Mexico; Portland, Oregon; and Fairbanks, Alaska.* These workshops would be designed to present the results and materials of this state-of-the-art project to Indian group and occupational education agency representatives. The participants would also be given an opportunity to explore and study existing programs and materials. Assistance would be provided in initiating planning actions for development of project proposals. (The resultant interactions between Indian and occupational education personnel, hopefully, would have a serendipitous effect in addition to the direct results of submitted plans for action. Not only would these two groups start working cooperatively on proposal development, but they would also identify many areas of mutual interests which would lead to both immediate and long-range actions without the need of additional federal funding from the Center.)

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* It is recommended that such workshops be conducted in the locations mentioned because of the existing Indian populations and related programs of relevance. It is further recommended that administration and operation of such workshops be funded by the Center through a contract or grant with an Indian organization such as the National Tribal Chairman's Association or the National Congress of American Indians.

With appropriate support and implementation such workshops should foster development of proposals with relevance to Indians based upon considerations of the existing knowledge base. (It is estimated that such workshops, excluding costs for travel and per diem of participants, should not exceed twenty thousand dollars.)

Winter 1973-74 - Preparation of proposals by Indian groups with the technical assistance of occupational education agencies.

February 1974 - Review meeting of D. C. organizations.

29 March 1974 - Proposal submission.

April/May 1974 - Evaluation and funding of accepted proposals. (Referral of other acceptable proposals to appropriate agencies.)

June 1974 - Initiation of funded projects.

On the following pages appears a draft policy/action paper based on previous materials distributed by the Bureau of Adult, Vocational and Technical Education. It is presented as a working paper which could be revised to more nearly meet the present needs and situations of the Center.

PROPOSED DRAFT

SENT BY: Curriculum Center for Occupational and Adult Education
Bureau of Occupational and Adult Education

SENT TO: Indian Groups
Executive Officers of State Boards for Vocational Education
State Directors of Vocational Education

SUBJECT: Provisions for Curriculum Development in Occupational Education of Indians

INTRODUCTION: Section 191 (b) of Part I of Public Law 90-576 authorizes funds to State and local educational agencies in curricula development for new and changing occupations and to coordinate improvements in, and dissemination of, existing curriculum materials. The U.S.O.E. Curriculum Center for Occupational and Adult Education has completed a state-of-the-art study which indicates that a) Indians of the United States of America are in need of improved occupational education opportunities, b) Indians of the United States of America are deserving of greater self-control and self-direction of their occupational education, and c) Indians of the United States of America can be assisted in the development, improvement and dissemination of curricula for new and changing occupations. The Bureau of Occupational and Adult Education will therefore implement and coordinate curriculum development projects for the occupational education of American Indians under section 191 (b). Direct financial support will be provided under this section of Part I of the Act.

The purposes of the projects are to: a) provide direct assistance to Indian groups interested in improving occupational preparation of their people through curriculum development efforts; b) increase interaction and cooperation between Indian groups and occupational education agencies, and c) provide exemplars to other Indian groups and occupational education agencies illustrating the advantages to be gained through such interaction and cooperation.

NATURE OF PROJECTS: Each Indian group knows well its needs and potentials. Each Indian group speaks for its membership in determining its goals for improved occupational preparation.

Occupational education agencies provide a source of experience, knowledge and resources from which Indian groups may derive assistance. Such resources and expertise are available to most all Indian groups.

These projects will be developed by Indian groups with input, as they desire, from occupational education agencies. The only limitations to be placed upon such projects are:

1) They be of legal nature
2) They be of Indian origin
3) They be derived from adequate assessment of the present state-of-the-art.

FOCUS FOR FISCAL YEAR 1974: In order that the needs of Indians be served and that the projects are planned based upon an adequate assessment of the present state-of-the-art, the following shall take place:

1) During the fall months of 1974 (September to November) a series of five workshops will be conducted throughout the United States. These workshops shall be held in Milwaukee, Wisconsin; Lawrence, Kansas; Albuquerque, New Mexico; Portland, Oregon; and Fairbanks, Alaska.

2) All Indian groups will be invited to send representatives and to invite persons from occupational education. In like manner, all State Directors of Vocational Education will be invited to send representatives and invite representatives from Indian groups.

3) Each workshop will a) provide summaries of the existing state-of-the-art; b) offer opportunities to explore and study existing programs and materials; and c) provide an opportunity to initiate planning actions for development of project proposals.

4) Subsequent to workshop completion the Bureau of Occupational and Adult Education will accept project proposals outlining desired activities to be accomplished. These proposals will be accompanied by budget estimates and anticipated timelines. The proposals will be screened and submitted to a panel of Indian judges for their evaluation and recommendations.

5) The Indian groups submitting proposals found acceptable and worthy by the panel of Indian judges and the Bureau of Occupational and Adult Education will then be:

    a) funded with FY 74 monies to conduct the proposal activities;
    b) provided technical assistance through State Departments of Vocational Education to implement parts of the proposed activities; or
    c) provided additional technical assistance or resources to further develop their proposals for future funding by State, Federal or other sources of funds.

FINANCIAL CONSIDERATIONS: The approximate FY 74 allocation of $500,000 will be awarded in direct grants or contracts. Since the need is great and resources are limited, consideration should be given in project design to the possible coordination with relevant programs supported from other sources. Such other sources might include Parts B, D, G, and H of the Vocational Education Amendments of 1968, appropriate titles of the Elementary and Secondary Education Act, the Education Professions Development Act and State and local funds. In addition, various sources of funds available through the Bureau of Indian Affairs, Department of Labor, and other federal agencies can be utilized.

APPLICATION PROCEDURES: For fiscal year 1974, the cutoff date for receipt of proposals will be 29 March 1974. (Submission must be postmarked no later than 29 March 1974.) The proposals must be prepared and submitted by an Indian group having attended one or more of the BOAE sponsored workshops and must demonstrate a) relevance to the needs and desires of the Indians within that group, and b) adequate evaluation and interpretation of the state-of-the-art. Persons preparing proposals should consult with representatives of their State Board for Vocational Education and other local, state, regional or federal occupational education agencies. Completed proposals (10 copies) are to be submitted to the Bureau of Occupational and Adult Education with two duplicate copies being sent to the State Board for Vocational Education. The review will be conducted by the Indian panel of judges appointed by the Bureau of Occupational and Adult Education and will take into consideration such factors as 1) the demonstrated relevance to Indian needs and desires; 2) the demonstrated awareness and application of the present state-of-the art;

3) the soundness of the proposed plan of action; 4) the adequacy of, (or the development of the adequacy of) the personnel and facilities for carrying out the proposal; and 5) the potential to demonstrate to other groups effective means for improving curriculum for the occupational education of Indians.

NOTE: The above is contingent upon funds being appropriated by the Congress to support Section 191 (b) activities during fiscal year 1974.

cc: Regional Commissioners, USOE
Regional Directors of OAE
Regional Commissioners, BIA

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ACKNOWLEDGEMENTS

The Northwest Indian Council on Education is commended for serving as project steering committee and for providing the direction and assurance of Indian perspective and orientation. The members of the steering committee included:

Mr. Warren R. Clements	Mr. Allen Slickpoo
Dr. Lionell de Montigney	Mr. Stan Smartlowitt
Ms. Maxine Edmo	Mr. William Youpee
Ms. Emma Farrow	Mr. Bruce Wilkie
Ms. Jeanne Halliday	
Mr. Carl McLean	Dr. Robert Rath (ex officio)

Special appreciation is extended to Gary Davis for his fine illustrations; to Dan Stephens and Archie Matthew for their design and graphics work; and to William G. Ward for his contribution summarizing the resources of vocational-technical education.

Our appreciation is extended to Mrs. Corky Kirkpatrick who provided much valuable input in both writing and editing. Mrs. Elaine Mahar is commended for her fine performance in typing the bulk of the final manuscript.

Dr. Everett Eddington and personnel of ERIC-CRESS were most helpful in providing copies of their listings of information.

Out thanks are extended to the many authors and other persons who have provided informational input and new perspectives for viewing old information. Though the influence of each is impossible to judge, the results are new orientations and directions for action. Hopefully, these have been conveyed to you, the reader.